

## ***Ch. 2 – daily "Non-Duality & Science" blogs***

| TABLE OF CONTENTS                  | page |
|------------------------------------|------|
| Mahavakyas                         | 2    |
| Dakshina                           | 3    |
| Master Nome                        | 3    |
| Ramana Maharshi                    | 7    |
| Basics                             | 10   |
| Other                              | 13   |
| Basics ( <i>continued</i> )        | 13   |
| Basics ( <i>continued</i> )        | 15   |
| Basics ( <i>continued</i> )        | 17   |
| Basics ( <i>continued</i> )        | 20   |
| Beyond Basics                      | 24   |
| Beyond Basics ( <i>continued</i> ) | 27   |
| Beyond Basics ( <i>continued</i> ) | 31   |
| Beyond Basics ( <i>continued</i> ) | 37   |
| Beyond Basics ( <i>continued</i> ) | 38   |
| Master Nome                        | 39   |
| Beyond Basics ( <i>continued</i> ) | 39   |
| Beyond Basics ( <i>continued</i> ) | 42   |
| Happiness                          | 44   |

|                       |                               |                           |                     |                           |         |
|-----------------------|-------------------------------|---------------------------|---------------------|---------------------------|---------|
| <i>TOE vol 2</i>      | <i>prajnanam brahma</i>       | <i>ayam atma brahma</i>   | <i>tat tvam asi</i> | <i>aham brahmasmi</i>     | J Stiga |
|                       | Consciousness is the Absolute | This Self is the Absolute | That Thou Art       | I am the Absolute Reality |         |
| Master Nome           |                               |                           |                     |                           | 45      |
| Non-Duality           |                               |                           |                     |                           | 47      |
| Master Nome aphorisms |                               |                           |                     |                           | 48      |
| Ramana Maharshi       |                               |                           |                     |                           | 51      |
| Container Analogy     |                               |                           |                     |                           | 53      |
| Body                  |                               |                           |                     |                           | 59      |
| Self-Inquiry          |                               |                           |                     |                           | 60      |
| Dream & the Guru      |                               |                           |                     |                           | 61      |
| Dream & Non-Duality   |                               |                           |                     |                           | 62      |
| Snake & Rope          |                               |                           |                     |                           | 65      |
| Tree Stump            |                               |                           |                     |                           | 66      |
| Janaka                |                               |                           |                     |                           | 68      |
| Annamalai Swami       |                               |                           |                     |                           | 69      |
| RLC                   |                               |                           |                     |                           | 71      |
| Anamalai Swami        |                               |                           |                     |                           | 73      |
| Skandhas              |                               |                           |                     |                           | 74      |
| Ramana Maharshi       |                               |                           |                     |                           | 75      |
| Matrix                |                               |                           |                     |                           | 76      |
| the 10 <sup>th</sup>  |                               |                           |                     |                           | 77      |
| Suresva               |                               |                           |                     |                           | 79      |
| Nome                  |                               |                           |                     |                           | 81      |
| Target                |                               |                           |                     |                           | 82      |
| Nome                  |                               |                           |                     |                           | 84      |
| Mahavakyas            |                               |                           |                     |                           | 87      |
| Shankarayas           |                               |                           |                     |                           | 87      |
| World                 |                               |                           |                     |                           | 92      |
| Container             |                               |                           |                     |                           | 93      |
| Happiness             |                               |                           |                     |                           | 94      |
| NMT 4                 |                               |                           |                     |                           | 95      |
| Container             |                               |                           |                     |                           | 97      |
| UQD                   |                               |                           |                     |                           | 99      |
| Theodicy              |                               |                           |                     |                           | 100     |
| NMT 5                 |                               |                           |                     |                           | 106     |
| Vedanta               |                               |                           |                     |                           | 109     |
| Ashtavakra            |                               |                           |                     |                           | 109     |
| Panchadasi            |                               |                           |                     |                           | 116     |
| Ashtavakra            |                               |                           |                     |                           | 117     |
| NMT 6                 |                               |                           |                     |                           | 119     |

the *Mahavakyas* – great proclamations

*Prajnanam Brahma*

"Consciousness is *Brahman*"

*Aitareya U. 3.3, Rig V*

*Ayam Atma Brahma*

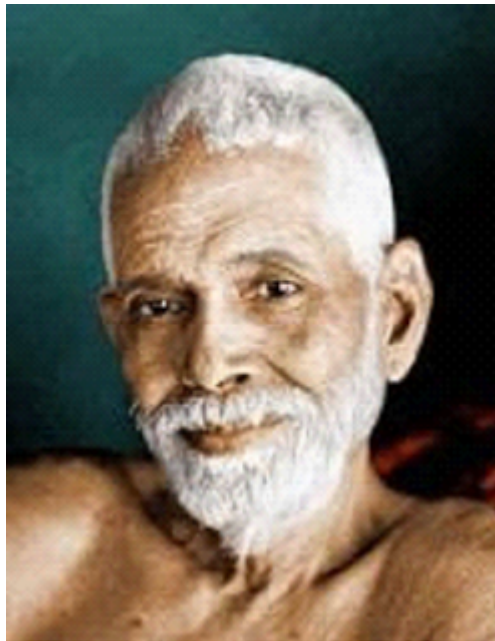
"This Self is *Brahman*"  
*Mandukya U. 1.2, Atharva V.*

Tat Twam As  
"That Thou Art"  
Brihadaranyaka U. 1.4.10, Yajur V.

Aham Brahmasmi  
"I am *Brahman*"  
Chhandogya U. 6.7.8, Sama V.

In one possible sequence, the one above, the gist of the *Mahavakyas*:  
Consciousness is the actual nature of Absolute Reality, nothing else actually exists, but rather only *seems* to appear in that Consciousness. The *self* of all, of you & I, is just that same *Brahman*, Consciousness. Precisely, *That* is what you are. "I am *Brahman*" (Consciousness) is the inescapable conclusion.

[Attempting to resume this Blog after physical limitations, only to lapse again, this time there is resolve to follow-through.]



Dakshina

*All is Karma, All is Grace,  
Living Dharma, All is Space.*

What follows is *Dakshina*, offering to God, as *Guru*. *Dakshina-murti* is also the name given to the primal *Guru*, as form taken on by Absolute *Shiva*, Supreme God or *Brahman*. The non-sequential lineage of *Dakshina-murti* includes the Sage *Ribhu* of the *Ribhu Gita*, or *Song of Ribhu*. Like included ins *Guadapada* who pronounced *Advaita Vedanta's* acme

school of *Ajata-Vada*, the most UQND Un-Qualified Non-Duality. *Guadapada* was the *guru* of the *guru* of (*param-guru*) of *Shankara* & in the 20<sup>th</sup> century, *Ramana Maharshi*. Herein is only their Teaching & that enunciated by *Ramana*'s disciple *Master Nome*. The author can claim none of the essential content, but only some quirks of wording & occasional analogies & interpretations. But just that is the humble *Dakshina*, offering to *Dakshina-murti* & his lineage. By the Grace of those *gurus*, what follows can help in the inevitable attainment of compete Enlightenment, Awakening to the True Reality of the Self.

[The little chant under the heading comes from Neem Karoli students, with the meaning taken here to be that all of "daily life" is inescapable, earned Karma, so remain Detached. But at the same time, all is also Grace. Dharma in this case means spiritual practice, while "Space" is increasing merger with & as Formless Brahman.]

We can scratch the surface of Master Nome's wisdom by reviewing some aphorisms appearing early in his teachings. He following are some examples., collected under a number of central topics.

## HAPPINESS

Desire is the urge to be happy. The sense of Happiness in any experience does not come from the thing experienced. Happiness is within. When Desire is faced inwardly, it yields Wisdom.

## WORLD

Illusion is that which is not. All that is objective is illusion. The World is unreal. Do not be afraid to let go of a World that does not really exist. It is better to say the World is in you than you are in the World. There is no World (any objective thing), & there is no one to experience or know it. There has never been a single objective thing. All objective things change, that which is Real does not change. It is you who say that anything is real. the object does not declare its own reality. To known the Reality, know yourself. Any object of experience has no more existence separate from the Self than printed letters from a page of paper, or waves from water. An unreal Body performs unreal actions in an unreal World.

## DREAM

Ego, manifestation, form & ignorance: these are like an optical illusion, a mirage, a Dream without substance, the life-history of a fictional character. Regard all manifestation as an hallucination or as a Day-dream lasting but a moment. Consider the World to be a Dream, & discover the absence of the Dreamer. Regard all Thought as an empty echo & the World as a Dream. Know the World to be unreal & yourself as not a character in it, & the Dream is over. To expect the perception of forms - the World, Body, Senses, & Thought - to disappear at its own level to transcend them is like expecting the Dream character in one's Dream to see the Dream forms - Dream World, Dream Body, Dream Senses, & Dream Thoughts - disappear within the Dream, before waking up. When the forms - the World, Body, Senses,

& Thought - vanish, the Reality of pure, transcendent Being alone remains. Even when the World is thought of as appearing, the Reality of pure, transcendent Being alone remains.

## SPACE

The World, Time, Space, life, death, objective things, the Mind, ignorance, bondage, & an experiencer of these are just concepts. Concepts are unreal Absolute Being alone is. The conception of Space requires misidentification with the Body. The conception of Time requires misidentification with Thought. The Self is neither the Body nor Thought. It is Spaceless & Timeless. As Space is endless, clear, formless, embracing all, bound by none, all-pervading, ungraspable, & has no within or without, so it is with the Self.

## TIME

Now is not a Time. Here is not a location. Here & Now is formless, real Being. The past & future have no reality. The fleeting present moment is also an illusion. Timeless Consciousness is conceived as Time & all that Time measures. When does Time begin ? When there was no Time. But if there was no Time, no then or now, did it begin at all ?

## CAUSALITY

The Absolute (the Self) is neither Caused by anything else nor does it Cause anything else. Infinite, there is nothing beyond it produced by it. The Cause is always seen in the Effect. The Effect is just the Cause appearing as such. In Truth, there is only one Cause. The ultimate Cause of all, the Absolute is itself uncaused. Causality is itself illusory. There is no Cause for illusion; for illusion is unreal, & for an unreal Effect there cannot be a real Cause.

## EGO

The Ego has no form of its own. Strip it of its covering, & nothing remains of it. Superimpose Being: the Ego seems existent. Superimpose Consciousness: the Ego seems sentient, a second knower. Superimpose Bliss: Happiness seems external. Go back the way you came. All illusion is ignorance. Ignorance is misidentification. All mis-identification is the Ego. The Ego is nonexistent. The Ego is a false assumption assumed by no one. All the known is for the "I," but the "I" does not exist at all. All illusion is based upon the Ego, & all illusion is contained in the Ego - but the Ego itself is an illusion ! No one has seen an Ego at any Time. An Ego is an absence. The Ego cannot be produced by the Self, cannot be produced by anything in the Universe, & cannot be self-produced. So, where is bondage ? All illusion is for the Ego, based upon the Ego, & contained within the Ego. Self-Realization is the Knowledge of the absence of the Ego & the utter unreality of illusion. Upon the Ego is based all ignorance & misidentification. The discovery of the absence of the Ego is the end of all ignorance & misidentification. With the imagined rise of the Ego, all else appears, with the disappearance of the Ego, all else is not.

## MIND

The entire Universe is in the Mind & the Mind does not exist. Be free from Thought's definition, from the notion of a second knowing principle, & from the notion of a differentiated Mind. This is merger of the Mind.

## BODY

To see the World, one must stand as the Body. To see the Body one must stand as the Mind. To see the Mind one must stand as the Ego. Who are you ? If the Ego is not, creation is not. An incalculable number of cells are given the name "Body," & such is considered an existent entity. Remove one cell at a Time & see what actually is the Body. A name, such as "body" does not make "body" a reality. There is no inner & no outer. It is ignorance to assume the Body is the boundary line between them. The self is not the Body & has no inside or outside. The Body is objective, divisible, changeful, & dependent for its very appearance. The Self is non-objective, indivisible, changeless, non-dependent & self-existent. How can the 2 be confounded ? The bodiless Self is birthless, locationless, & deathless. The Self comes from nowhere & goes nowhere.

## EXPERIENCE

All experience is of the nature of the experiencer. The sense of reality in every experience does not come from the things experienced. The Self is the source.

## REALITY

Do not mistake a definition for Existence itself. Being is forever undefined but realized as "I". Both the appearance & disappearance of a thing or a Thought are forms. The Formless is neither. No form can yield the Formless, forms can give rise only to other forms. Neither dualism nor a concept of unity is the Non-dual Truth. Non-objective Being is neither a multiplicity, nor one-in-many, nor many-in-one. The Absolute is not a part of Reality relative to other things. Being is seamless. Where there is plurality, one sees only false appearance, where there is Non-Duality, one see clearly & truly. There cannot be Non-Duality with forms viewed as forms, & there can be no duality in the Formless. There cannot be 2 that are formless. The Formless is real & infinite. There are no forms within the Formless & none beyond the Formless. All forms arise from, appear in, & dissolve into the seamless, indivisible, formless Reality. The Absolute is formless & non-dual. There is nothing outside it & no "outside." Nor is there anything within the Absolute.

## BEING

Being & Consciousness are one & the same. That which is real ever is, continuously. What is discontinuous is never real. Every form is dependent on something else to be experienced. Being, which is Consciousness, is non-dependent. What is dependent is unreal. What is self-existent is real. In relation to all things, Consciousness is the Witness. Seen clearly as it is, Consciousness is formless, & there has never been an objective thing; there is neither knower nor anything known. Being can never change its nature. Being has no attributes. It is the Void, Brahman, forever free of definition. It is called the Self because it is your very

Being, who you are. It is called Being because it always is, Timelessly, & can never cease or be destroyed. It is called Consciousness because it is nonobjective & can never be a known or unknown object. It is called Supreme Love because it surpasses all emotion & is indivisible. It is called Bliss because it is full with exquisite perfection that can never be flawed or deficient. It is called God because it is nothing else. It is called Eternal, for it is uncreated & imperishable. It is called the Absolute because its Existence is non-dependent & it is not in relation to anything. What is this formless undefined Self in itself. That which is Real does not depend on anything else to be or to be experienced. This is Being. Again & again examination of the dependent in this way will emphasize the Self as the residual Reality. Changeless Being is the root of peace. Space-like Consciousness is the root of Freedom. The Bliss of the Self is the root of joyful Love.

## CONSCIOUSNESS

Consciousness can never be a known or unknown object. The known depends on the knower & does not exist apart from the knower. Consciousness is self-luminous. None knows it. It knows all. It knows itself. Thought is only Consciousness, yet Consciousness is not Thought. The World in the Senses, the Senses in the thinking process, thinking within Consciousness; Consciousness is vast & formless, this is the clear perspective. The origin of the Universe is the origin of one's present experience. It is Consciousness.

All things originate from That which is not a thing. All Thoughts derive from That which is not any of them. That is formless, inconceivable Consciousness. There is no experience apart from Consciousness. All experience rises, appears, & dissolves in Consciousness, which has no rise, appearance, or dissolution. Consciousness alone appears as all experience. Known as it is, Consciousness has no appearance whatsoever. That which illumines Thoughts, sensory perceptions, & all experience is known by none of these. It is Consciousness, formless, & infinite.

He who knows the Truth of the Self has neither birth nor death, neither attachment nor fear, for he is one with Consciousness. Only Consciousness can know itself. Nothing else can do so. First, see that Consciousness contains all that is ever experienced. Then, see that Consciousness is forever unmodified & there is no all for it to contain.

That which knows the presence or absence of Thoughts is neither the presence or absence of Thoughts. Neither the presence or absence of Thoughts obscures or clarifies that Knower. Consciousness, which is the Knower, is never defined by the known. That is ever still, that in which the 3 states of Waking, Dreaming, & Deep Dreamless Sleep, along with all that they contain, appear as the illusion of motion. Likewise illusory is form in the Formless, or a modification in That which is unchanging. This is the Reality of infinite Consciousness. Consciousness requires no light other than itself to illumine itself.



The entire manifestation is rightly said to be only one small corner in the infinite, formless Consciousness. Examining a corner to see what actually is the corner, it reduces itself to a single conceptual dot. That dot is the notion of an “other,” a “2<sup>nd</sup>”. In Ultimate Truth, as there are no corners in Space. There is not a single objective thing in the Reality of the Self.

## SELF

Negate the attributes superimposed on the Self & the concepts about the Absolute, & realize their identity. The Self is in all sentient beings, the Consciousness which is their Being; in all things, the unseen Existence which is; in all locations, the Space; in all Space, the vastness; in all Time, the endlessness, in every heart, the Love.

Veiling & differentiation are the characteristics of ignorance. As dimension of depth of the image in a mirror does not truly exist, so differentiation does not exist in the one Self.

## MEDITATION

Meditate on Consciousness without an object. If you ask yourself what do you know for certain, you will release all ideas & form & abide in ever-existent Being.

## *Sri Bhagavan's Wisdom*

Much of Sri Bhagavan Ramana Maharshi's shared wisdom could not be contained in printed words or even his spoken speech. And yet even his spoken words went largely unrecorded. Nevertheless, those texts which are available, mostly as remembered & transcribed by others, are too vast a treasure to be readily reviewed, nor certainly in any way summarized. From time to time, we will almost randomly taste a drop, here & there, as in what follows.  
(*paragraph titles are added*)





## **Regardless of what the "others" may say, the Waking World actually is an unreal Dream**

You are bodiless & Space-less in Deep Sleep, yet in the Waking state & in Dream appear to be the opposite. Whatever the Dream, the only thing that has value & is worth doing with regard to Dream is to *wake up*. Although within the Dream, everyone they would have tried to convince you of it, when you wake up, do you say that the experiences of the Dream were real ? No. Similarly, when you wake up to the Self these experiences of the World will be unreal, like in a Dream, although others in that state will try to convince you that they are real.

asters Grace.

## **Confusion is due to ignorance**

Man is always the Self & yet he does not know it. Instead he confounds it with the non-Self, body, etc. Confusion is due to ignorance. If ignorance is wiped out, the confusion will cease to exist & the true Knowledge will be unfolded.

## **Only lose the Ego**

Be what you are. All that is necessary is to lose the Ego. That which is, is always there. Even now you are that. You are not apart from it The thought, "I have not realized", the expectation to become realized, & the desire of getting anything, are all the workings of the Ego.

The Ego-Self appears & disappears & is transitory whereas the real Self is permanent. You wrongly seem to identify the real Self with the Ego-Self. See if that mistake has come about. The Ego-Self does not exist at all. To whom is the trouble ? The trouble also is imagined. Trouble & pleasure are only for the Ego. Take care of yourself. Let the World take care of itself. See your Self. If you are the Body there is the gross World also. If you are spirit all is spirit alone. Do it yourself 1<sup>st</sup> & then see if the question of others arises afterwards.

## **It helps to lose concepts**

The degree of the absence of concepts is the measure of your progress towards Self-realization. But Self-Realization itself does not admit of progress, it is ever the same. The Self remains always in Realization. The obstacles are concepts. Progress is measured by removal of obstacles to understanding that Self is always realized. So thoughts must be checked by seeking to whom they arise. Go to their source & they will not arise.

## **Self-Inquiry & the Mind**

The Truth of your Self alone is worthy to be scrutinized & known. Taking it as the target of your attention, you should keenly seek to know it in your spiritual heart. This knowledge of yourself will be revealed only to the Consciousness which is silent, clear & free from the activity of the agitated & suffering Mind.

The Mind is only a bundle of thoughts. How can you extinguish it by the thought of doing so, or by a desire? Your thoughts & desires are part & parcel of the Mind. The Mind is simply enhanced by new thoughts rising up. Therefore it is foolish to attempt to kill the Mind by means of the Mind. The only way of doing it is to find its source & hold on to it. The Mind will then fade away of its own accord.

The Mind, turned outwards, results in thoughts & objects. Turned inwards, it becomes itself the Self. To ask the Mind to kill the mind is like making the thief the policeman. He will go with you & pretend to catch the thief, but nothing will be gained SO you must turn inward & see from where the Mind rises & then it will cease to exist.

It is with the inward-going Mind that you eliminate the outward-going Mind. You do not set about saying there is a Mind & I'm going to kill it, but you seek the source of the Mind. Then you will find that the Mind does not exist at all.

Whenever you are disturbed by thoughts you need merely withdraw within to the Self This is not concentration or destruction of the Mind but withdrawal into the Self.

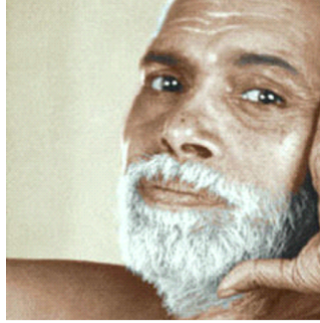
Know that the Consciousness always shines as the formless Self, the true Your duty is to *be*, & not to be *this* or *that*. All required is to realize the Self is to *be still*, since the Self is not now understood to be Truth, the one Reality.

When one daily practices more & more abiding in the heart, the Mind will become extremely pure due to the removal of its defects, & the practice will become so easy that the purified Mind will plunge into the heart as soon as the Inquiry is commenced.

All that you need do is to find out the origin of the "I-thought" & abide there. Your efforts can extend only thus far. Then the beyond will take care of itself

### **Guru's Grace though Liberation is always**

Liberation is ever present & bondage ever absent. That which is, is only Grace; there is nothing else; but as long as the Dream prevails, the Master must be sought & served to evoke the Grace. Every plane of Worldly existence has its own illusion, which can be destroyed only by another illusion on the same plane. For example. a man takes a full meal & goes to sleep. He dreams of being hungry in spite of the food he has in his stomach. To satisfy the Dream hunger, he has to take Dream food. A wound in Dream requires Dream treatment. A great King once dreamt that he was ill but was too poor to call a doctor. Although he had fabulous wealth in the Waking state, it was of no use to him in the Dream state. Similarly, the illusion of ignorance can be destroyed only by the illusion of the Mind.



### Going Back To Some Basics

As happens here, we return again to the question: Do you exist ? "Inside", each of us certainly feels: "Yes, certainly I exist !" We also "know" so. That "inner place" of certainty about your Existence, & certainty of knowing so – that is the Self. Known fully, the one Non-Dual Self reveals itself to be Infinite, Eternal, Existence – Consciousness – Bliss, or equivalently, Happiness or Love. But these are places we go latter, since we only take a 1<sup>st</sup> step at this point.

Then what else is there ? Perhaps one senses [*truly or falsely*] "there seems to be something." Perhaps this "something" or "Other" seems characterized by some kind of location, some size or extent, some "substance" constituting this "something". But what really is all this "other" ? For now we focus on that one bit of "other" that we so often take to be the "I", take to be oneself, namely, the Body. Quoting Master Nome, disciple of Sri Ramana Maharshi:

*For Self-Realization, it is necessary to know the Self as transcendent of bodily form & limitation. By liberating oneself from the ignorant mis-identification with the Body & its attributes, one abides as the infinite & the eternal. Those who understand that they seek a Realization that is not a bodily state ... seek to discern the Self's freedom from the Body & its attributes. That is, one should know the Self's transcendence of all bodily definition. The results of this knowledge of the Self's freedom from the limitations of the Body & its attributes are, Bliss & Peace that are undisturbed by bodily conditions, spiritual freedom from birth, growth, decay, illness, & death, & transcendence of action.*

Among the numerous meditations just enumerated, runs the undercurrent that is the role that the "Body" plays in confusing the "I" – "Other" confusion. Taking that "Body" from out of the "Other" category & mistaking it for the "I", the Self – this is an insurmountable obstruction to Enlightenment,

*Remain detached from the Body, its attributes, & its activities. Utilize the bodily form, while it is alive, as an instrument for selfless activity inspired by wisdom, by the desire*

*for Liberation, & by the immensity of Grace, acting with corresponding equanimity & devotion. The bodily activities are used as an instrument that expresses the divine.*

*By contemplation on its wondrous workings, the Body may be viewed as a reminder of the Supreme Consciousness by which it appears, as does appear the entire Universe. The emphasis is placed, not on the reminder, but on that of which one is reminded.*

*Abide unmoved by pleasure & pain, motion & inactivity, & birth & death. For invariable Bliss, one must know one's freedom from the Body & all bodily attributes. Knowledge is Realization. It is neither something done nor is it any bodily transformation, but it is comprehension of what is true.*

*And then, as if covering an interim, before Body-misidentification has been released, much of the above guides the Body-identified through & past that Delusion.*

*The Self is Formless, birthless, deathless, & immutable. It is eternal & infinite Being-Consciousness-Bliss. Realization of this results from liberating the Self by the essential discrimination inherent in the inquiry, from the illusory bondage of ignorance, which is composed of the delusive assumption that the Self is something other than the true Being that it is.*

*It is possible to realize this true Being only if one is thoroughly free of the ignorance that consists of misidentification with the Body, for a Body has form, birth, death, change, does not last forever & is not infinite.*

*As long as there is any misidentification with the Body, real nature of the Self will not be known, or the Self will be misconceived in terms of the limitations of the Body. When such a misconception is relinquished by a deep inquiry into one's actual Being, the nature of the Self is self-evident.*

*The Self is changeless Existence. The Body changes continuously, even if this change is noticed only after some time. How, therefore, can Existence be equated with the Body ?*

*The Self is birthless. There is no time when it is not. There is no experience, no knowledge, and no memory of non-existence or of the commencement of existence. The Body has a birth. How, therefore, can Existence be equated with the Body ?*

*The Self is immutable. There is no increase or decrease in Existence. The Body has growth & decay. How, therefore, can Existence be equated with the Body ?*

*The Self is deathless. There is no time when Existence is not, & nonexistence cannot even be imagined without oneself existing to imagine so. The Body is multiplicity of elements and organs, a conglomerate of cells, apart from which there is no entity that can be referred to as a "Body." The Body is matter. The Self is immaterial. How, therefore, can Existence be equated with the Body ?*

And then finally, the meditations turn back onto the Self, again reiterating non-identification with the "illusory" Body.

*The Self is not momentary, but permanent without a moment's interruption. Its Existence does not cease even in the absence of Perception. The Body is momentary. It endures but for one lifetime. It appears only in the moments of perception.*

Pinpointing the "illusory" character of the Body, actually applies to the whole World, & all that is "other", Master Nome reminds us that the Body "*appears only in the moments of perception*". Perceiving anything does prove nothing about the reality of the object seemingly perceived. Only, Perceptual Thoughts are experienced, not any objects themselves, & not any "Body".

### Going Back To Some Basics (continued)



Master Nome

### Other

In the former & 1<sup>st</sup> installment, we touched on the basic Duality of "Self" & "Other", diverting to that one bit of "Other" that we so often take to be the "I", take to be oneself,

namely, the Body. Before continuing that thread, another is now introduced, namely the actually "Space" – idea within which the Body appears, along with Mind & World, those key ideas we take up after looking again further at the Body.

But initially, surrounding the vague sense of "Other", conceived as different from one's Self, the feeling that "there seems to be something" coalesces, as previously stated, with some kind of location, some size or extent, some "substance" constituting this "something". But what seems to be this "other" ? In a way, this can be said to be a kind of "pure extent" or Space. Seldom formalized, this universal sense of Space was simply systematized by Rene Descartes as mathematical Coordinate Space, familiar to grade school students as "graphs". Now there is no pretense that such formal ideas crystallize in the initial sense of "Other" as Space, but adopting this device simplifies our discussion.

In essence the idea of Space is that of a Container, one that is formless, boundless, with no edge or boundary, empty of texture, unchanging, & vast when we so consider it. One aspect of this idea of Space is Dimension, a bit of form if you will, first formalized by Descartes in the manner of rulers or knotted ropes first borrowed by the Egyptians from fishing nets. The two-dimensional simplification used by Descartes had appeared among the Greeks as Latitude & Longitude in Geodesy. Such a concept was preserved by Arab philosophers during Europe's Dark Ages. Leaking back of these ideas from Islam-conquered Spain to Italy prompted Perspective Drawing, Scaling, & the Architecture that allowed the Renaissance & later on, Analytical Geometry & ultimately Computer Science. Greek mathematics of Conic Sections played a major role in Descartes' Coordinate Space as well.

While Descartes' "graphs" are two-dimensional or 2-D, our everyday sense of Physical Space & the World are 3-D. And yet, we start next time to formalize the sense of "Other" this way, including the Body, by initially looking at 0-D & 1-D Spaces of Ego, Now, Here, & God for 0-D, followed by Time, & Mind in 1-D. For now though, we continue with another installment on the Body idea by again quoting from Master Nome, disciple of Sri Ramana Maharshi:

*The Self is non-objective & ever the knower. The Body is objective & always only the known. How, therefore, can the Self's Existence be equated with the Body ?*

Basically, like all the rest of the World, the Body is "out there" while one's Self, the primordial Consciousness called "I" that knows of its own Existence, that Self is "inside". Terms like "out side" & "inside" take on more formal definition later in this series. "Objective" refers to the "objects" that are "outside", the "objects" that are known by "Perception" [physical objects] or "Conception" [subtle mental objects]. The Knower, the Consciousness is "Non-objective", Only if we accept a Duality of Knower & Known, then do we similarly refer to the Duality of Subject & Object. In that case we can somewhat



equate "Non-objective" with "Subjective", but until then, "Non-objective" is more generally applicable.

*The Self is attributeless Existence. The Body is known by its perceived attributes, apart from which there is no Body. How, therefore, can the Self's Existence be equated with the Body ?*

"Attributes" are the specific qualities by which individual gross Perceptions or subtle Conceptions are distinguished, one from the other. Being "Non-objective", the Self has n attributes while the Body, an Object, does have attributes,

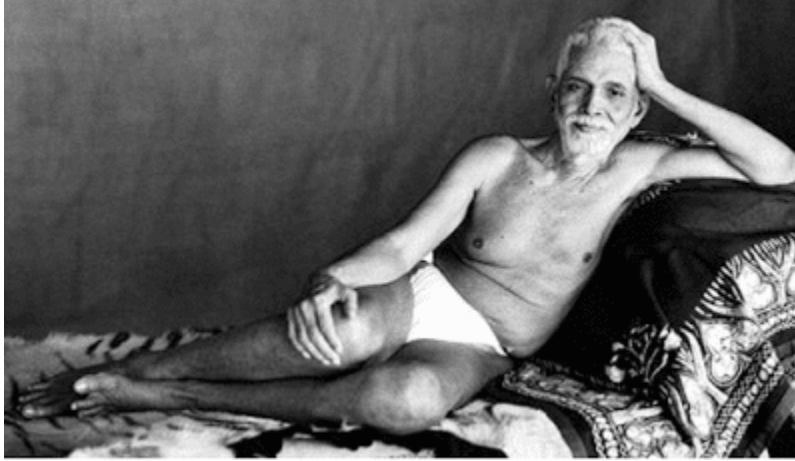
*The Self is continuous. It does not commence at birth, & it does not cease at Death. Existence does not have the attribute of "living" or "dead." Existence & the Knowledge of Existence are full & not partial. Knowledge of Existence is not sporadic & does not move about to different parts.*

Non-Duality characterizes the "substance" of the Self, while particular details characterize the body & other Objects. This applies to Continuity in Time, or its opposite, in the case of the Body.

*The Existence of the Self is the constant background of the Body's appearance & disappearance, & likewise, of the Waking & other states of Mind. The Body is discontinuous in several ways. For the Body, there is Life & Death. The experience of the Body is sporadic in Perception, with only one, or a few parts or senses experienced at any one time. Never is one aware of all of it at once. The Body appears only in the Waking state of Mind. How, therefore, can the Self's Existence be equated with the Body?*

Just as the Body is only known through Perception, so too is each Perception partial. For those from the Vedas through philosopher George Berkeley through modern Islamic author Harun Yahya, the World is Unreal. When perceiving the Leg, the Arm just isn't there. Earlier quotes about how the Body "appears only in the moments of perception" is a caution that applies piece by piece. We only experience a Body, or a Universe, one thin slice at a time. Mentally we "fill-in" the rest just as does the Optical system in vision.

Next time we continue with the model of Coordinate Space on the one hand, & the comments of Master Nome on the Body & the Self as well.



Sri Bhagavan Ramana Maharshi

### Going Back To Some Basics (continued)

In this next installment on the basic Duality of "Self" & "Other", modeled in terms of Descartes' Coordinate Space, we go back to zero-dimension, 0-D, the infinitesimal Point, the Sanskrit *bindu* which stands for conceptions of the Self, the *Atman*, & therefore of the identical *Brahman*, known in the objective sense as God. This projected "empty substance" is the "taken for granted" background, in the objective sense. Other 0-D Space "shadows" of this same include the false "I", the Ego. This Ego, like the even more objective 0-D Spaces also serves as a Reference Origin Point for higher dimension spaces.

For instance, Ego (or "Me") stands as Reference Origin Point for the Flow of Thought which constitutes the 1-D model of Mind. Mind like every other Coordinate Space is inherently limitless if only due to the Space's objectively "formless" nature. To that extent every Coordinate Space in our model is an *Analog* continuum, while the Reference Origin Point is the central *Discrete* point which specifies meaning to all the other *Discrete* Coordinate Points. This *Discrete* quality introduced by Coordinate Points contrasts with the *Analog* continuum of the Space itself & this *Discrete* quality introduces situated separation, duality, multiplicity, duality, variation, diversity, & comparison – all due to the imagined infinitesimal *Gaps* dividing one Point from another. *Gaps* are entire topic in themselves & the focus of the Eleatic Sages: Parmenides, Zeno, & Melissus.

The Flow of Thought, which solidifies further as a flow of Words, thus comparing to a flow of Sound as well, is like all just mentioned a 1-D "Number-Line" laid out along a Flow of Time. So each of these linear 1-D Coordinate Spaces features a Referenced Origin Point of "Now" that divides Past from Present. [*The meditation on the "3 times" is taken up in a later installment.*] Thought are Past or Present, just as Words & other Sounds are coming or gone. Now is a 1-D Reference Origin Point for Thought, Words, & Sound just as Ego is a 1-D Reference Origin Point for Mind. The other *Discrete* Coordinate Points are Thoughts, Moments, Sounds, etc. Every Thought pertains to what is good/bad for Me, big/small or

near/far to Me, & so on. All thoughts are referenced to the Origin Point Me, as all Moments are to the Origin Now. But Mind is also modeled in 2-D, 3-D, & 4-D, as seen in the next installment. For now, again that dominant Object-Idea, the Body is discussed by Master Nome.

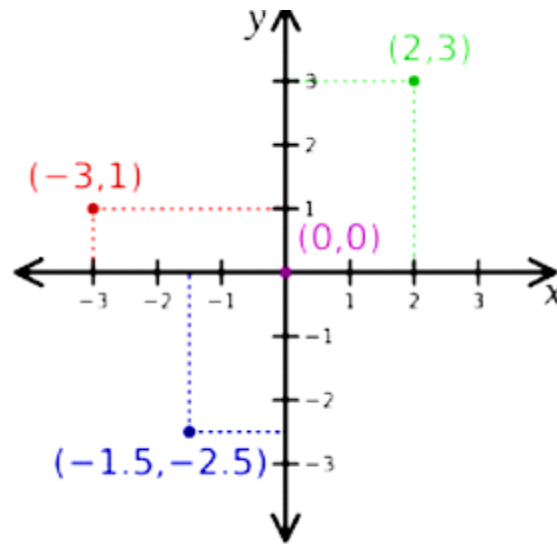
*The Self is non-dependent Existence. It is regardless of the senses & corresponding thoughts. It is directly & immediately known. It is not known through something else. The Body is entirely dependent on sense perception in order to appear. The senses depend upon the mind. There is no body apart from these [senses & mind]. How, therefore, can the Self's Existence be equated with the body ? The Body has no sense of "I". The "I" belongs to Existence. When the "I" sense is confounded with the Body, such is delusion, & the Self is then assumed to be a bodily being or an embodied entity. There is no actual experience of being a Body. There are only Sense Perceptions, which are misconstrued in delusion. There is actual Existence, with its own unbroken continuity, the invariable constant knowledge that you are. There is no memory of being a Body. There is the timeless knowledge of Existence. Memory is always only of something objective, yet the object itself does not exist. So, the memory of it is also unreal & cannot actually exist. The Body is an illusion in Time & Space. The Self is not in Time & Space. How, therefore, can the Self's Existence be equated with the body ?*

Ancient philosophers, & Bishop George Berkeley a few centuries ago, rightly reasoned that we mentally experience Perception, which is Thought in the Mind. Even if there were "outside" Objects, none could ever be contacted, ever directly experienced. All we touch, all we experience are Thoughts which include Perceptual thoughts or Perceptions. The role of the Body-idea in our Coordinate Space model of "Other" is yet to be detailed in later installments. But as a stand-in for one's Self, the Body is an illusory Perception, not a "thing" to hang your hat on.



### Going Back To Some Basics (continued)

When last we touched on the history of various dimensions Spaces we use here in a model of "Self" & "Other" Duality, we saw how the Egyptian pyramid builders took the fisherman's knotted anchor line, related to the knotted network or the fishing-net, took that measuring line to be a Number-Line for building. The knots was a 0-D Space like Ego & Now Reference Origin Points for the 1-D Spaces of Thought-Flow & Time. Words & Sounds are modeled by similar 1-D Spaces. Well, given those 0-D Spaces & 1-D Spaces, we continue to a prominent 2-D "screen of the Mind", the "windshield" through which we imagine each coming encounter with the World. Vision too shifts from a 2-D "screen of Vision" into 3-D focus. Likewise the 2-D "screen of the Mind" scan of Imagination holds up to fill out a full 3-D "inner theater of the Mind".



As is with 2-D Imagination & Vision, for the 3-D counterparts that are ultimately modeled by "Physical Space", the Reference Origin becomes *spatial* Here instead of *temporal* Now of 1-D Spaces. Thought flow may be 1-D, referenced to Now like Time & Sound, but Imagination is 2-D & 3-D, referenced to Here, like Physical Space. And what is referenced, the other Coordinate Points, are therefore Locations rather than Moments along the Number-Line or Time-Line of Time, or Thoughts within the Flow of Thought constituting the Mind, at least in the 1-D sense.

We take this further next time, but before passing by 1-D Time, we need to review the promised *meditation on the "3 times"*. Similar to McTaggart's A & B theories, our review starts with enumerating 3 "times": Past, Present, Future. What is Past is gone-by, never to be experienced again. What is Future has not yet come to be. So if there is to be Reality, it would seem to necessarily be found in the Present. But if the Present should be seen to vanish, what then of Reality? Not found in Time anyway. Now watch the Present vanish.

Take a Planck Quantum of Time, about  $\frac{1}{2}$  of  $10^{-43}$  sec, take that bit of Time into the Future – still no Reality because it has not come to be. Go the same interval into the Past – well again, that's gone. However thin we want to slice Past & Future to make a "sandwich" of the Present, we find nothing yet existent, or still existent. That thin sliced "sandwich" of the Present vanishes, with no Reality left in it.

Before continuing with our Coordinate Space model of imagined Reality, we again continue to scrutinize the key-identity-notion of the Body as discussed by Master Nome.

*The notions of an existent Body & that the I is the Body are only delusion, utterly dependent upon the conception of such. The Self is self-existent & not a notion or a product of a concept. The Self is naturally, without effort, thought, notion, or becoming anything other than what it is, the "I".*

*Therefore, the Self is not the Body. The Self is bodiless, immutable, indivisible, unborn, undying, indestructible, ever-existent, continuous, formless, partless, beyond the elements or matter, non-dependent & self-existent forever. This is beyond all doubt.*

In simple terms, the singular Non-Dual Self is "God-like" while the Body is an animated corpse.

*The Self is motionless & actionless. The Body moves & acts. The Self is not affected by actions of the Body. It does not act, move, or change by the results of the motions & actions of the Body. Abidance in this Knowledge alone constitutes the truly still or actionless state.*

The Eleatic Greek philosophers who we will soon reference for the topic of "Gaps" are also our source for denial of "motion" itself as an illusion [especially Zeno].

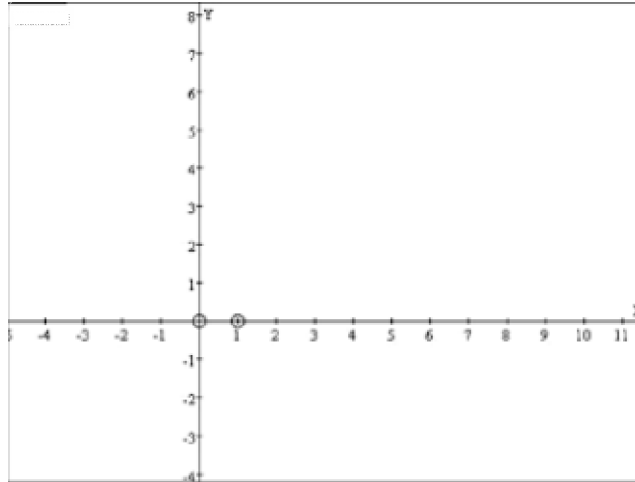
*This alone is truly Liberation from karma, which can never be achieved within the context of the "I am the Body" notion & its corollary concept, "I am the doer." All physical experience, from birth to death, inclusive of everything between, is only for the Body.*

Karma inevitably includes Death & Rebirth, all as dreams.

*The Self is free of all of it & without birth or death. The body is inert & not endowed with Consciousness. The Self is Being-Consciousness & is never nonexistent or insentient. Being-Consciousness plus bodily definition is called "Life", which, not being eternal or true, has a death. In delusion, one thinks that the Self of the nature of Being-Consciousness, perishes, rather than that the bodily definition, being a start & false, cannot last. Being-Consciousness, as it is purely, is bodiless & has neither Life nor*

*Death. In Knowledge, this is clearly evident. Thus one who abides in this Knowledge of the Self abides in imperturbable Bliss.*

We crave Existence & fear Death because we intuit that Existence itself is Bliss if we but knew it to be so,



### *Going Back To Some Basics (continued)*

What is Coordinate Space? we find a simple inner image of the Mind & also of the Universe's vast Outer Space. Both images are of an essentially empty, formless Void, without boundary or inherent location, veritably infinite  $\infty$ .

To get to  $\infty$ -D we started at 0-D Space, the perfectly Infinitesimal Point, followed “up” by Extension for a virtual Quantum Fluctuation within a Planck quantum of Time, barely nudging into the 1-D Space of a infinite Line, which upon bending extends onto the infinite 2-D Plane. Not perfectly flat, the 2-D Plane warps & buckles into 3-D Space, & then with Time, a 4-D Space–Time, & then higher String Theory dimensions to Infinity as each bend, warp, or wrinkle invades a next higher-D Space. Beginning to end, the series is bracketed by interplay of  $0 - \infty$ , Zero–Infinity Duality.

Indian Philosophy considers the Ego–self as the infinitesimal bindu 0-D Point. By analog duals, this bindu is the inverse of akash, the vastu the vast (actually translated as Reality), infinite-dimensional Ananta, the Infinite, like the Greek Apeiron, the All. The All in turn is the obverse of the zero point binding bindu. The interplay of these 2 extremes, in Cartesian Coordinate Space terms, dictates that the Container has no measurable size or locations without the reference Origin.

Consider oneself as if an invisible 0-D dimensionless & infinitesimal Point of View called Me, suspended as it were, in vast boundless Space. Are you near, or are you far? “From what?” you might well ask. How can you tell with no other point for comparison? Given some Other, another point in the Space, you are still at a loss to respond to the implicit how near/how far in any near–far query.

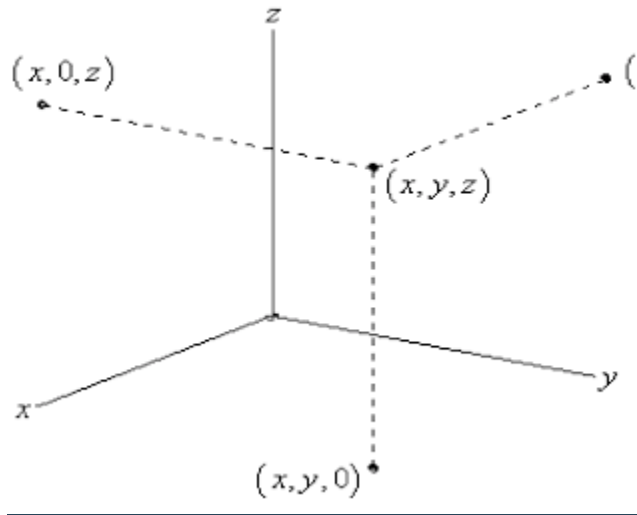
Coordinate Space references position & motion by establishing relative distance along x&y dimensions.



Keeping track of positive & negative direction further completes relative distance to a relative displacement. In this way we get an answer to how near, how far.

The Reference Origin Point establishes the absolute numerical value or Coordinate Position of any Point in the Coordinate Space. Furthermore, with the absolute numerical value for our starting point, that is with respect to this Reference Origin, we address the preceding relative displacement question of “near / far” to where?

In the first case, we see that any Point & Location within a Cartesian Coordinate Space Container has that Location specified, firstly with reference Origin, a 0-D dimensionless & infinitesimal Point by which all other points are defined. Since the mathematical structures Coordinate Space & Reference Origin are so Objective, even if they could vaguely reflect Brahman & Atman, by their Objectivity, they do better at standing in for Mind & Ego, or Universe & Individual.



Limitless Coordinate Space has all points defined with respect to an infinitesimal Reference Origin Point, (0, 0) if we consider a 2-D example.

A limitless Universe is a container for Objects that all have meaning with respect to a specific Individual that I objectively call Me.

Limitless Mind is a container for Thoughts that all have meaning with respect to a specific Ego Reference Origin called “I” .

In each version, the Origin is contained within, but also defines the vast Space. Analogously, the Self is non-different from the vast Absolute Brahman. Thus the purest analogy, that Cartesian Space can claim, is that of an objective shadow of Self or Atman & the vast Brahman, in terms of Origin & Container. Murkier or more Dense is the equivalence of Mind & the Ego-Thought, & likewise Time & Now, Space & Here. The World & Body are the crudest Dual Analog in this series.

In the poetic comparison of vast infinite Space akash with its dual counter-part, the bindu or “bind” Point of 0-D, what is seen is the “forbidden” Arithmetic of reciprocal for Zero and Infinity, as duals of each other.

$$0 = 1/\infty \qquad \infty = 1/0$$

The Ego-Thought is itself a more hardened, crystallized development of a pre-Thought Ego-notion imagined within Consciousness. In the Ego-Thought, the Me is a tiny thing, while Mind as a Space is considered boundless & vast. In Cartesian Space the Universe or the Mind is relative to that juxtaposed, Me or Ego Origin within Mind, & any 0-D point within infinite Space. The vast Mind is anchored & first delineated by the Ego or Me Origin. The Coordinate Space & the Origin then, the Mind & the Ego mutually Bootstrap each other into illusory existence by Dependent Origination. Vast Mind & infinitesimal Ego are like inverses or reciprocals of each other, much like Zero is the “reciprocal” of Infinity, & Infinity is the “reciprocal” of Zero.

Zero or 0-D is the infinitesimal point of no Extension, dimensionless, formless, indiscernible. This stands better as a symbol for the Non-Dual Absolute Reality, Brahman, or better yet for the identical Atman, the universal Self. Contrariwise,  $\infty$  stands in better as an Objective symbol for Brahman, perhaps, but more truly for the Creator God, Isvara who is Brahman imagined with attributes, such as infinite Extension.

Without the Origin, the Coordinate Space of Mind is neither vast nor small, there would be no scale. Without placement within the Coordinate Space, the Ego would be neither minute nor huge, without some scale of reference. And so they both complete each other. Another illustrative phrasing could be that Mind is not actually differentiated from Consciousness without the Ego Origin, & Ego is not differentiated except as taken to be the reference Origin of Mind. Mind stripped of Ego is

Consciousness. Ego stripped of Mind is the Self within this analogy.

Newton conceived Space as Aristotle did, as an unlimited Void. Einstein acknowledged relative distances between Objects but no intervening Space, at least not one of fixed & determined properties. The Eleatic philosophers lead by Parmenides denied the possibility of an empty Void. “Nothing” by definition is not something. Void Space it is not a cosmic swimming pool through which we can fly space-ships. Nor is it the Vacuum a Quantum piggy-bank out of which God or some inanimate Big-Bang can fashion Matter-Energy and Space-Time.

In more relative human terms, the same 0-D bindu reflects the supposedly fixed point of Me or Ego. Vast empty Space by the same token reflects the inner concept of Mind, the empty

### Container of Thoughts.

Rene Descartes represented the variation of simple functions by constructing graphs within the Mathematical device of his Coordinate Space. While physically represented as a piece of graph paper, the concept of Coordinate Space is that of a vast, boundary-less, formless, & empty Container which remains steady & constant like Newton's absolute Physical Space. Each Location in the Coordinate Space is a potential Coordinate Point, defined in every case with reference to the central Origin Point where the Coordinate Axes cross.

In this next installment on the basic Duality of "Self" & "Other", modeled in terms of Descartes' Coordinate Space, we go past zero-dimensional, 0-D Point, & also 1-D & 2-D Surface to finish 3-D Volume Container & 4-D. But at the same time we introduce an additional key concept for 1-D through 4-D, that of the Mini-Container / Macro-Origin.

Now is the infinitesimal 0-D Reference Origin Point for 1-D Time. But on a larger timescale, such as human history, or the evolution of the Universe, then "my Lifetime" could be a relatively small Reference Origin without strictly being an infinitesimal 0-D Point such as Now. This practical 1-D Macro-Origin is also a Mini-Container to Me, since my Lifetime is an especially significant span of Time, as far as my interest goes. So a Lifetime can be a Mini-Container / Macro-Origin. For a Coordinate Space model of Mind, or whatever dimension, 1-D through 4-D, something like the collected ideas of my Personality could be a Mini-Container / Macro-Origin. A "world" in itself to Me, the Personality can also be a practical, though larger, Reference Origin. In 3-D Physical Space, my Vicinity could be a Mini-Container / Macro-Origin. In these examples, other Mini-Container / Macro-Origins could also be considered to fit a given application of the Coordinate Space model.

One important use of the Mini-Container / Macro-Origin lies in extending 3-D Physical Space or 4-D Space-Time to the grosser Coordinate Space of the "World" or Universe. When Coordinate Points become physical Objects in a World, there is no single infinitesimal 0-D Reference Origin Point available like Here which serves for the mathematical abstraction of 3-D Physical Space. One very useful Mini-Container / Macro-Origin for the World is the Body, & this is just where the Body comes into the Coordinate Space Model. The further significance of Mini-Container / Macro-Origins & the Coordinate Space Model is presented in the next & final installment along these lines. For now, suffice it to note that the Brain might be a smaller Mini-Container / Macro-Origin within the Mini-Container aspect of the Body. For again, physiologically speaking, the Body is a "world" in itself. The Body as a Mini-Container also clearly demonstrates how key Mini-Container / Macro-Origins always serve to define the Inside/Outside Duality, be that for the Body, my Vicinity, my Lifetime, my Personality, or whatever might be the Mini-Container / Macro-Origin considered.

Just as this concludes the basic outline of our Coordinate Space model of imagined Reality, so to does the following conclude Master Nome's discussion of Inquiry & the Body & how the Self is subjective, while the Body & World are objective. But the subsequent installment will lay out meditations based on the Coordinate Space model. Subsequently we begin Master Nome's discussion of Inquiry & the World.

The Self is not located in a Body. It is not in Space. It is not located in relation to a Body. That is, it is not located in relation to a Body. It is simply undefined by the Body. The Self being Space-like but not in Space, has no location. Being is neither a particular part of the Body nor confined inside it. If it were a spot or in a spot, the spot could be pointed out, & that very form would be the Self or would contain the Self, but, then, the Self would neither be Existence nor Real, neither Infinite nor Eternal, & there would be no Liberation from bondage. Then, the very declarations of the Wise would become false. This result & its causes are absurd. If the Self would be located throughout the Body or in a bodily spot, such location would be objective. The Self, though, is non-objective. The non-objective cannot have an objective location or other objective attributes. If the Self were located in the Body, when that part of the Body underwent change or decay, so would Existence itself. If that part of the Body would be lost, the Self would be lost; if forgotten. then forgotten. The Self which is which is Real Being is never modified, is always present & is never forgotten. If the Self would be located throughout the Body, Existence would diminish & change as cells of the Body change. If one part were lost, even a single hair or cell, Existence would diminish accordingly. This, though, is not so, for the Self is changeless & ever undiminished. The Self is not located in the Body. The entire assumption of being located in a Body, as if the Body were a Container for the Self, is not true.

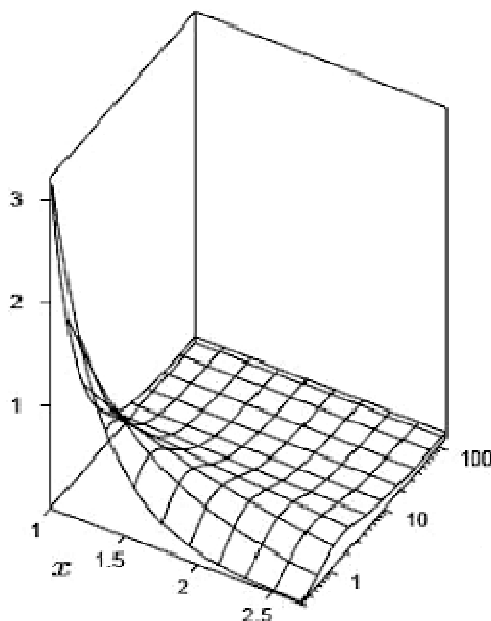
The perception. or idea of a Body & the notion of location appear in Mind, which is, & illumined by,

Consciousness, which is beyond all that. The known occurs within the knowledge of the knower, which is of the nature of Consciousness, & not one bit otherwise. Therefore, the Self is not the Body & is not in the Body. There is no Birth or Death for the Self, & the Self does not enter into or exit out of the Body. It is not in relation to a Body. It is not in the Body now, nor is it out of the Body at some other time. It is locationless.

The Self ever is ever as it is, with no modification. What it is, it is always. The Body, with its transience & mutability, is not an attribute of the Self. The Self does not possess a Body, for, otherwise, it would always have it, which is not so. Possession of a body is not in the nature of the Self & the Self, being Reality, never changes its nature. The Self does not have a Body, as possession implies division, or the duality of the possessor & the possessed & posits their relation. Being is Non-Dual & indivisible. Existence is Absolute. It is not in relation to anything. There is not anything to which it could have a relation, as a finite object might. The Self does not have a Body, as an attribute can only be for a "thing" & pure Existence is not a thing. The Self does not have a body. In this lies its great freedom. The Body does not possess, or have as an attribute, the Self. The attributes of the Body are not the attributes of the Self. The Body is a form. The Self is formless. The Formless does not have a Form in any manner. The Self is Infinite & Space-like, ever the same, & bodiless. The Infinite does not wear a Body, & the Space-like has no Form. The Body does not possess the Self, & the Self does not possess a Body.

The Self is not the Body, the Self is not in a Body, & the Self does not have a Body. Know the Self to be bodiless. Thereby, abide as the Self, the bodiless Absolute.

**Self Knowledge** is the elimination  
of **Ignorance-Limitation-Bondage**  
to the **World, the Body, the Mind,**  
**& the Ego.**



### Beyond Some Basics

The real point of the Coordinate Space model is to illustrate the crude simplicity of our "big" ideas about the Mind, Time, Space, & the World. They are really all the same Idea, regardless of dimension 1, 2, 3, 4. Likewise the 0-D Reference Origins [Ego-Me, Now, Here] are all essentially the same. Imagining some "Other", the internal image starts out as a vague Space of limitless extent, tenuous substance, & identical basic structure in each case. First there is always the vague Space: Mind, Time, Space, & the World. Except for the World, each Space-idea has an infinitesimal Center, a 0-D Reference Origin: Ego-Me for whom all the Thoughts are; Now dividing & measuring Past & Future: Here as the reference for where ?, how far ?, & so on. But as an infinitesimal Center of 0-D, each Origin is a undefined assumption, indescribable, & ultimately imaginary. In any case the 0-D infinitesimal character leaves them all largely the same. Now & Here are indicated by My location in Space & Time.

Referenced by each Origin, the analog, somewhat Non-Dual quality of each space continuum [especially Mind, Time, Physical Space] is broken into a discrete spectrum of Coordinate Points: Thoughts, Moments, Locations, & even Objects for the World, each Coordinate Point defined, measured, & referenced to its respective Origin. The pattern is simple & all the same for each case. They are not actually different ideas, though we take them to be so. And the simplicity is marked: vague Space continuum, discrete Points, singular Origin. That's it.

And when we long at the grosser, more applied Idea of the World, we however find no infinitesimal Center, a 0-D Reference Origin, but all Objects [the Coordinate Points] are referenced to the Body which is therefore a Macro-Origin of 3-D itself, rather than a 0-D Origin Point. As a little World in itself, the Body distinguish the "outside" World from the "inside" of that Body. And so the Body is also a Mini-Container Space, finite instead of infinite like the World, Space, Time, & Mind. But now upon looking again, we see a key Macro-Origin / Mini-Container in all the other Coordinate Space Ideas as well. For Mind, there is the special inner collection of Thoughts that I could call my Personality. More simply, around Now, there is my Lifetime as a Macro-Origin / Mini-Container by which to measure grander scales of Time, or to isolate that life time of special concern. Around Here we

likewise have my Vicinity, & of course for the World we have the Body as a Macro-Origin / Mini-Container without an infinitesimal 0-D Reference Origin. But again, it's the same for each Space Idea, even though now the Macro-Origin / Mini-Container concept is a bit more complex than the Container Space, the Reference Origin, & even the somewhat more subtle Coordinate Point Idea. Including these remarkably similar Coordinate Points [Thoughts, Moments, Locations, Objects] with the Macro-Origin / Mini-Container concepts [Personality, Lifetime, Vicinity, Body], it turns out to be truly remarkable how much the same these 4 Ideas actually are. This extension of the idea of "Other" replaces the vast infinite Self with an infinitesimal 0-D Reference Origin, starting with the Ego. If this analysis helps a single soul see through the Ego & World illusion a bit faster, the effort is well worth it. For now we continue Master Nome's discussion to the World Idea, starting now with the Senses by which the World is perceived. But we neither touch the World nor even the Sense, but only the Perceptual Thoughts in the Mind which will be Master Nome's topic after the World.



Those who would know the Self by Knowledge, cease to regard the Senses as the measure of Reality & of the Self. This non-sensory Knowledge reveals the Self's freedom from the Senses & sets one free of the limitations of the Senses. Those who know that there is neither permanence of the Senses nor Happiness via them, who do not equate pleasure with Happiness, or pain with sorrow, but recognize that Happiness & sorrow are determined by Knowledge of the Self & Ignorance, respectively, They desire to experience the spiritual Truth beyond the Senses, take recourse to the Inquiry to know the Self. By such Inquiry, there shines Knowledge that the Self is innately transcendent of the Senses & not bound by the Senses in any manner.

The Knowledge of the Self is itself free from the limitations of the Senses, as is the Self itself, & those who abide in this Knowledge remain unmoved by whatever happens to the Senses. By the Knowledge of the Self, which is the Knowledge of Reality, one brings about the destruction of the foundations of the delusion of believing in the existence of an external World.

Know that the Senses do not & provide Happiness. Know that attachment to the Senses or their objects is Bondage. Know that the Senses are neither Bliss nor Immortal, & that the purpose of Life is not



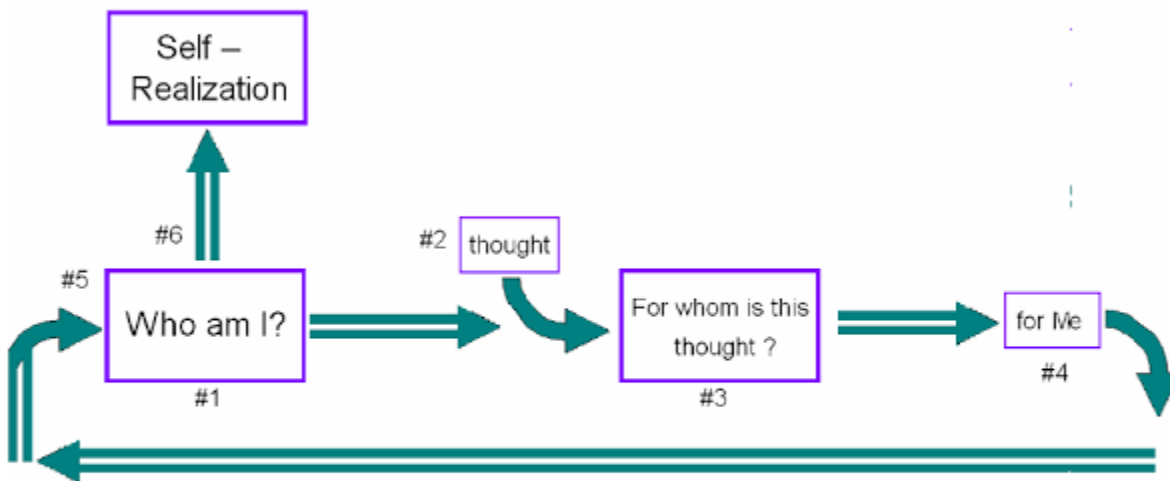
fulfilled by any kind of Sense experience. Know that Liberation is not any kind of sensory experience & that Realization is not any kind of Sensation, not an increase of Sensation, & not a decrease of Sensation. Freedom from the Senses must be firm & natural for there to be Realization. This necessitates the Knowledge of the Self's transcendence of the Senses.

The Self is Infinite Consciousness, unchanging Being, perfectly full of Bliss, Vast & Space-like, Formless & unconditioned. Of immense silent Peace, ever-shining & motionless is the Self. Without it actually occurring, there is imagined the realm of objective experience, manifesting as the World perceived by the 5 Senses. There appear to be 5 kinds of Senses with their corresponding 5 kinds of Sense objects. Within the realms of the Senses, a great variety of sensations & an apparently uncountable number of sense objects arise. These are the Sense experiences of living beings which are differentiated from one another by means of mis-identification with the Body. Like the surface ripples & foam on the waves in the ocean of Consciousness, like clouds in the sky of pure Being, so are the Senses. The Self is Being-Consciousness. To confound the Self with any or all of the Senses, in any way, is Ignorance. Freedom from mis-identification with the Senses is Knowledge. Since Knowledge is Liberation, & since one seeks to know Reality & not create it, for it always is, therefore, one should discern clearly the Self, its innate freedom from all the limitations of the Senses.

The Self is singular & indivisible Existence. The Senses are multiple & divided. The Senses themselves are objective, the known, just as the sense objects are. The Self is non-objective, ever the Knower, of the nature of Existence-Consciousness. So, how can the Senses be considered to be the Self ?

This loop can be repeated to whatever extent necessary.

In this model, the final round combines the "1 single Inquiry" to result in the following:



With repeated practice in this manner, Mind will develop the skill to stay in its source. When the Mind that is subtle goes out through the Brain & the Sense-Organs, the gross Names & Forms appear; when it stays inwardly directed, the Names & Forms disappear. Not letting the Mind go out, but retaining "inwardness", the "I" which is the source of all *Thoughts*, will vanish, & the Self which ever exists will shine.

*Going Beyond Some Basics (continued)*

The “Who am I ?” Self-Inquiry, known as *Vichara Atma*, is a sublime Meditative device for wresting the attention away from the External & Objective so as to focus Consciousness upon Itself, upon the Existence aspect of pure Consciousness by seeking the true "I", the real Self in this open function of Self-questioning. To question at all is to give rest to the Projection of *mental declarations* & to switch the Mind into a most receptive mode. When the Mind becomes thus receptive to the Mind itself, on the deeper level, Consciousness is turning in upon itself. The Answer to “Who am I ?” is of course the true "I" who is also the meditator, but not the thinker. When that "I" reports in the guise of a Body, the discriminating Inquirer should be able to disqualify the Body as "I", but the real trick is to live in that Discrimination throughout Life.

What is this undeniable sense of Existence ? Certainly I do exist  
What is this "I" which is known as myself ? "Where" does this "I" arise from, what is the innermost, subjective background of Self ? Who am I ?

The Body is intermittent & partial in our experience, & has changed completely many times since childhood. Being inert, objective gross matter, it differs too little from a corpse for it to successfully pose as the true "I". Putting the Body corpse aside, even the Life Force [*prana*] itself is far too mechanical & insentient to be "I". The Mind full of Thoughts is even more changeable than the Body & is still inert & insentient without the Consciousness that illumines each Thought. Even the intellectual function that carries on the Inquiry is clearly searching inside for something closer to the Self, something more all-embracing & constant to stand for "I" . When I consider My Mind & My Intellect, what position am I in to so deem Mind & Intellect as objects ? The assumption of Personal Identity, the Ego or I-thought is the last to be discriminated & rejected. Left with Consciousness turned inward & directly focused on "I", the Meditator is afforded the opportunity for direct experience of absolute Self-Consciousness in the deepest way. The irrevocable identification of the Non-Dual Self, *Atman*, as "I", characterized as Existence itself, as pure Consciousness, as highest Bliss, *Sat-Chit-Ananda*, one with *Brahman* is the culmination of *Vichara Atma* in steady Self-Realization.

The Inquirer is the answer  
to the Inquiry into the Self.

The above kind of basic summary will be continued, but for now, more of Master Nome's discussion of the World within the Senses.

*The Self is changeless, continuous, permanent Existence. The Senses are changeful, discontinuous, & impermanent. The senses are lost, dulled, or altered in death, old age, & illness. The Senses change during the lifetime, from infancy until the end of the body. The Senses are changing all the time, transforming into dull & acute states, subject as they are to the three Guna-s the qualities of Tamas (inertia), Rajas (agitation), Sattva (tending toward the light of Knowledge). Each Sense takes a turn being predominant & fades due to a change of the sense organ, the mental attention, & similar factors.*

Samkhya philosophy [nominally atheistic] describes primal forces of inertia, agitation, & harmony, a scheme found to be expedient for partial half-step explanations within Vedanta. The point throughout that short paragraph is that Sense change in many ways, all the time, exhibiting no completely steady form or nature.

*The Senses appear only in the Waking state. With each state of Mind, they change. Upon the death of the Body, which is not the Self, the Senses are lost entirely. Rarely all the 5 Senses are active, or experienced, simultaneously, but Existence is always wholly present. The Senses are just a momentary function. The Self is steady, self-existent Reality, permanent, & not a function of some other thing.*

Unlike the steady Self, the Senses change for the Dreamer, or even when the *seer* becomes the *listener*.

*The Self is Being & not a doing or activity. The Self is not determined by any conditions & is itself without any conditions whatsoever. The Senses, though, are determined by conditions such as the state of the sense organ, the environment, the experience of which is the result of the interaction of what appears to become split in Consciousness – that is, the object & the instrument used to know it. The Senses are also determined by the mental attention given to or removed from the Senses. From a higher view, in the One Mind, all 3 mutable factors appear [organs, environment, attention], determining the 5 sense experiences. Partless Existence, which is the Self is beyond the changeful appearances in the Mind. So, how can the Senses be considered to be the Self ?*

*The Senses are part of the Body. The Body is perceived only by the Senses & has no reality apart from them. Each illusion depends on the other. Such illusion is like the painting of Wall that is painted on the Wall depicted, when the Wall itself has not yet been built. The Self is bodiless & is not a part of the Body or associated with a location in relation to a Body, unlike the Senses. So, how can the Senses be considered to be the Self ?*

Like the "strange loop" [ala Douglas Hofstadter] Image that has itself again in the image, & even more convoluted than that, the Senses are housed in & are part of the Body. But the Body is only known by & in the Senses, just like the rest of the World.

*The Senses depend on the Self. The Self exists as it is, innately non-dependent on the Senses. This is the highest state of detachment. As pure Being, one is always detached from the Senses &, thus, to the whole World.*

The above highlights the relationship between the Senses & the World. The World is known by & actually "exists" only "in" the Senses.

*The Self is not the Senses & is not experienced by the Senses. The Senses are capable of perceiving sense objects only, & the Self is not a material object. The sensory experience is only that of sensation, & not of a separate Sense & object. The Self is not a sensation or a product of sensations. So, how can the Senses be considered to be the Self ?*

"Knowing" by the Senses is a small & unreal part of knowing, while the Self is Knowledge itself

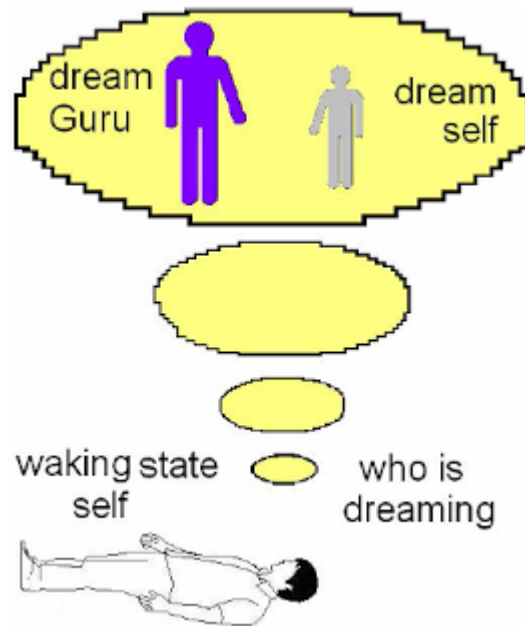
*The Self is the eye of the eye, unseen by the eye. This Self which is formless Being-Consciousness, cannot be sensed & does not have Senses. It is not a sensing entity, conceived as a nexus of all the sensations, but is instead ever unalloyed Consciousness.*

The Self, which is Pure Consciousness, is far more than the limited, fleeting, & ultimately unreal collection of all lesser kinds of knowing. This one reason why "breath watching" & other exercises in Sense Perception, have preliminary, limited, relaxing value only.

*The Self is all-seeing but eyeless. In truth, the Senses do not exist. They are only a figment of the Mind, which is in the infinite Consciousness. Upon the substrate of the Self, which is Being-Consciousness, the Senses, which are but the thought of them, appear. The sense objects do not separately exist, but appear only to & in the Senses. The Senses vanish, leaving the substrate unaffected & all alone. The substrate is Reality, which is immutable. There is no actual creation of the Senses in that Consciousness.*

Just as Result in the Cause, so is the Object within a Perception. The 2 are 1, & unreal.

*By this Knowledge, one remains identified as the Self & not mis-identified with the Senses, which are unreal. Let there be this steady Knowledge. May the un-sensed Knowledge of the Self, free of all the limitations of the Senses, abide.*



### Going Beyond Some Basics (continued)

Comparing to the Waking-Dream of everyday Life. the blissful inner Space of pure "I" where Existence is immediately known, where Consciousness is the Substance, where *Ananda* [Bliss] arises & remains, this allows direct Awakening to *That* which has always been. Every preliminary *Taste* [Rasa] of this Freedom is both surprising in its easy Peace & familiar like a long-forgotten Memory dawning once again. Written Summaries serve to spark the interest. But what is needed is actual removal of obstructing Assumptions (*Sankalpa's*), Tendencies (*Samskara's*), thought Patterns (*Vritti's*), & sheer Dullness [*Tamas*], & thereupon, direct Entry into Self-Realization, derives from *Vichara Atma* & proceeds with the Guidance of a Teacher, Realized *Rishi*, *Acharya*, *Avadhuta*, *Buddha*, *Jetsun*, *Sansei*, Master, Shaik, Christ, Sage or Enlightened-Realized-Liberated-Awakened *Guru*, that beloved Lord-*Bhagavan* who stands as the Truth to be realized. For the Absolute Reality to appear in one's Waking state Mind as a Teaching, as a Text, as an Experience, as an Intuition, as a Guess, as a Hope, as a Wonder, or even as a Rumor is indeed Blessed. For the Self to enter one's life in the guise of a Living Master whose Presence one can readily experience, whose Words one can listen to, whose Silence one can bask in, whose Bliss one can perceive, whose Love one can feel, whose Perfect Example one can emulate, whose unerring Guidance one can enjoy along the Path, this Good Fortune towers unmatched as the greatest Grace, the most priceless Treasure, the most wondrous Assurance of limitless & unending "Happiness".



The last word is more "unofficial" than all the rest. In the spirit of handling the hypothetical Body-Person objection to the need for a Teacher, the whole Mystery of Non-Duality can be entertained in an even more casual manner. Rigor here would be beyond the capability of words, but perhaps some *Hint* can be imparted, some inspiring *Clue* can be groped for, & all to the good if this attempt were successful.

Every plane of Worldly existence has its own illusion, which can be destroyed only by another illusion on the same plane.

For example, a man takes a full meal & goes to sleep. He dreams of being hungry in spite of the food he has in his stomach. To satisfy the **Dream** hunger, he has to take **Dream** food. A wound in **Dream** requires **Dream** treatment.

A great king once dreamt that he was ill but was too poor to call a doctor. Although he had fabulous wealth in the waking state, it was of no use to him in the **Dream** state.

Similarly, the illusion of ignorance can be destroyed only by the illusion of the **Master's Grace**.

Response to the sometimes encountered "don't need a Teacher" objection can be a simple comparison to the relationships of Parent-Child, Instructor-Student, Mentor-Protégée, Master-Apprentice, & such to be found throughout the Arts & Sciences, throughout Trades, Crafts, Academia, & all the examples of skills & information acquisition in all of Life. New & important Knowledge often comes to us by Dialogue. Writing & Media are lifeless substitutes, being bereft also of the inspiring Power of Example.



To expect the Perception of Forms – the World, Body, Senses, & Thought – to disappear at their own level, in order to spiritually transcend them, is like expecting the Dream Character in one's Dream to see Dream Forms – Dream World, Dream Body, Dream Senses, & Dream Thought – disappear with the Dream, before waking up. When the Forms – the World, Body, Senses, & Thought – actually do happen to vanish, the Reality of pure, transcendent Being alone remains. But even when all that is thought of as appearing, the Reality of pure, transcendent Being alone remains.

In a similar vein, we can imagine those who become so enamored of their Computer Hardware & Software, for instance that they neglect or delay proper implementation of the technology to achieve desired & necessary Results. This would compare to being so enamored of the Mind & its Ideas that they neglect or delay proper implementation of the Mind for the purpose of attaining Self-knowledge & Liberation. More than such comparisons, Non-Duality has the more penetrating response in the Teacher Objection case, but now it is Non-Duality itself to which a similar light-hearted discussion is applied.

Consider **Life** in the **World** to be a **Dream**  
& discover the absence of a **Dreamer**.

The puzzle of Non-Duality & the contrary impression of Dualism & Multiplicity is really quite bewildering. Countless Self-Realized Sages within the sacred lineages of *Advaita Vedanta* & other Traditions of Non-Dual Teachings have independently discovered & declared that Multiplicity is an illusory concept. The initial Duality of believing that there could be an Other different from one's Self is the core Ignorance. One Non-Dual Consciousness illuminates Thoughts of "Other" & as it does all other Thoughts. Behind the apparent Mind there is only the one Consciousness which is not only one's Self, but is in fact The Self, since there is no Other Self. Nor are there Other Minds, except as the imagined mental characteristics that I attribute to Other beings. I can perceive what you say & do, but generally, I cannot not know what you are thinking, or even that you are thinking, or have ever had Thoughts. Whatever may be the mechanism of Mind-reading in a given case, should a valid one be investigated, that situation can be described either as the Experience of some sort of Subtle Signal, or the Blending of the two Minds into One Mind.

All that aside for the moment, most of the time, my impression of some Other's Mind derives from their Words, Gestures, & Actions which I then interpret to construe some Guess as to that Other's Thoughts & Mind. If need be, the Subtle Signal possibility can be added to the list of Words, Gestures, & Actions with much the same conclusion. The Mind-Blend alternative amounts to a non-Multiplicity of Mind in that case, & as will be seen below, this plays right into our final conclusion anyway. Trusting that the Mind-Blend alternative will not upset the discussion then, we can summarize to the point that Sense Experience, Ordinary or Subtle, leads me to assume the Existence of: Others, Other Minds, & similarly: Other Objects, Space, Time & Events Other than my Self, & so on, the whole seemingly separate Universe or World of Multiplicity.

This I can say for my Self. But what about You ? I can say "there is no You" but I am the You when you call yourself "I" just as I do. If You really do exist as a separate Other, my "there is no You" Statement would then be foolish & useless. If you are Imaginary, how can these Non-Dual insights be of value to You. What is the good of my communicating them ? If you remain imaginary, then the good intention could only benefit Me, & the Meditation of sharing this insight with You ends up being an inspiring but symbolic conversation with my Self. To ask "Why ?" again would be to only invite the Teacher-Student comparisons again, so that by Analogy, Dialogue with one's Self could be offered the same justification as Dialogue with an Other, that is, because it works so well. What seems a Dialogue could be just another mode of Thought & Focus.

Two other possibilities could also be entertained, however. One is that, whether it be accurate or merely expedient to do so, Mind can be considered to extend as a larger field of Thought, embracing all seeming Individuals, all the while this greater Mind remaining only a Reflection of the one Consciousness. One Mind comprising all minds is a view consistent with various degrees of connection we find between apparently separate Minds. Short of the full Mind-Blend possibility alluded to above, we see shared Thoughts & also a great similarity of human Nature & Experience throughout the range of Time & Space. We all Smile, Laugh, & Cry; we all Love & Fear, & so on along surprisingly similar patterns. You & I may not see the same Color Red, nor may 2 charging Bulls. But the similarity in behavior of the Bulls, & in subtle ways, the similarity in the Aesthetic & Emotional response that You & I exhibit suggest that the 2 Bulls see similar or the same Red, as do You & I, & likewise for Other Colors & Sense Perceptions.

Erwin Schrödinger, who proposed the Wavefunction in Quantum theory, was latter a student of Advaita Vedanta & discussed at length this Coincidence of Perception in his essay Mind & Matter. He felt that, even give personal & cultural differences, the close or identical fashion in which all people do see the World is a fact that supports Non-Duality of Consciousness. However many Dream characters we may conjure up, we never experience ourselves as more than one character or narrator at a given time.

Seemingly split personalities only display on character at a time. Despite Quadrillions of cells & Billions of Neurons, we feel unified as One, always, & never as Multiple as our Body cells. Many otherwise inexplicable phenomena support such a One Mind perspective.

This leaves all beings as sharing the One Mind despite the apparently diverse Bodies. These Bodies, in turn, are only known by the Senses which are, in turn, only known by Mind. The impression of separate Bodies then need be no more confusing than the many Forms that Dream characters display. One Mind dreams the Dream with all its characters & Bodies.

Likewise, in the expedient One-Mind perspective, this One Mind reflects One Consciousness & projects insubstantial Thoughts that only seem to represent many Individuals. In One Mind the many Individuals & many Object just become many Perspectives & Viewpoints.

All the above are practical half-steps to begin contemplating Non-Duality. With the Liberation of each such Individual, the ever-true Non-Duality is again realized, from yet one more Viewpoint. Each such Awakening is inevitable & yet the most urgent & worthwhile of Dream endeavors. The Compassion with which the Teacher guides each sincere Student to this Awakening to the Always-so is the Dream Drama that is so noble as to take part in the Real.

Along with the One-Mind Perspective, another more elusive Perspective can also be considered. What if the idea of Multiplicity were so Illusory that even as various Individuals are considered, there would still be no Multiplicity, there would still not be many Individuals, there would still be only ONE Consciousness. Within the one Non-Dual Consciousness, a thought of Other leads the one Self to be mistaken for an Ego-self, One-of-Many. A Dream of Life amid many Beings is only a Waking-Dream. When the Dream hero becomes spiritually oriented, the Dream finally gives way to spiritual Practice & Realization. That would be how it is for Me, my story. How would it then be for You? What is your story ? Well, again, for You too, a Thought of Other leads to a now different Ego self Thought, & from there another Dream of Life & Liberation. If it can happen once, why can it happen twice, especially since both Dreams are unreal ? As to Simultaneity of Dream stories, well, what is Time & Simultaneity anyway. Time & Simultaneity are only part of the Dream anyway. When we seriously contemplate how Consciousness is beyond any Thought of system of Thoughts, & how the one Self, the one Consciousness, is Infinite & Vast, how could such a Simultaneously-Multiple Waking-Dream Perspective be discounted.

There need be no surprise in the fact that a derivative, down-stream Thought-churning function called Mind cannot encompass the true situation. We still cannot put it past Consciousness, we cannot insist that Infinite Consciousness is incapable of such a multi-character Show. Ultimately, who can say, at least who could say from the viewpoint of an individual within the Waking-Dream ?

The above kind of basic summary will be continued, but for now, more of Master Nome's discussion of the World from the perspective of "living" in a World, being "alive", from the perspective of "Life-Force" or *Prana*.

Those who yearn to go beyond the illusory boundary of Life & Death, who desire to be beyond & who do not wish to suffer death, clearly discriminate between Existence, or Consciousness, & *Prana*, or Life Energy. *Prana* signifies the Life-energy that seems to animate the Body & the Senses, & without which they are inert. *Prana* in various combinations with the Body, Senses, & the Mind is that which is responsible for the experiences called "physical" & "subtle". Without such animating energy, there is no bodily or sensory experience, for a corpse has no experience & its sense organs, though perhaps intact, are not animated & do not produce any experience. The result of inquiry to know the Self is Abidance as pure Being-Consciousness which transcends the animate & in-animate, & which never dies, & this is Abidance in the invariable state of the Self.

As long as one is identified with the *Prana*, there will be the differentiation of living & dead, & the one *Being* which ever is will appear veiled. When this mis-identification is destroyed through Knowledge, this duality vanishes. *Prana* undergoes fluctuations from Birth to Death, health & sickness, & varies according to lifestyle & activities. *Being* does not fluctuate. So, how could *Prana* be equated with the Self ?

The animating *Prana* is objective. It is something experienced & not the Consciousness that knows it. It is not being alive that enables one to be conscious, but Consciousness that knows the state of being alive. So how could *Prana* be equated with the Self ?

The Life-energy seems to locate itself throughout the body. The Self is not located in a body or spatially in any manner. So, how could *Prana* be equated with the Self ?

The *Prana* functions, animating the body & the Senses in various ways. The Self, which is Consciousness, remains as its Witness. The Self is the immovable Reality of Existence & not a function. So, how could *Prana* be equated with the Self ?

The *Prana* does not remain eternally as it manifests, but, at some time, it is absorbed. It may be said to be absorbed into the great, Universal *Prana* [*~Mahat*], which in turn is absorbed in the Absolute. It may be said to be absorbed in the Mind, which in turn is absorbed in the Absolute. The Self is itself the Absolute & is never absorbed into anything. That which actually exists, always is. That which can be absorbed, or which has a beginning & an end, is an unreal appearance, & ultimately does not exist. The Self exists, & there is nothing else into which it can be absorbed. So, how could *Prana* be equated with the Self ?

Self Knowledge is the elimination  
of Ignorance-Limitation-Bondage  
to the World, the Body, the Mind,  
& the Ego.

Going Beyond Some Basics – a short, quick deep comment

Many spiritual aspirants "work on the Ego" to complete its erasure [Maharshi's term], as if it were an Abnormal Psych "complex" like a 2nd or 3rd Personality in a schizophrenic. But Self-Inquiry, along the lines of searching out the Ego, is essentially complete when thoroughly discovering that the Ego just isn't there, & never was.

Likewise brief, after a few days break [& just before another break] is this last "Life Force" installment from Master Nome's discussion. Longer topics & installments follow in a few days.

The Prana depends upon the Self. The Self does not depend upon the Prana. There are ways, such as those known by some yogis. to alter the Prana or its functions. The Self is unalterable Being & immutable. One cannot modify Being, & one cannot st& apart from Being to attempt to modify it. So, how could Prana be equated with the Self ?

The Life energy is ultimately transient, whether viewed as one's bodily Life-energy or as all the manifest Life energy.

The Self is that which is Eternal. There is no time when one begins or ceases to exist. This Self which is Absolute Being, ever is as it is. So, how could Prana be equated with the Self ?

Therefore. the Self is not to be identified with the Prana, the Life-energy & does not bear the Prana as an attribute. The Self is free of Prana & all that manifests due to Prana. May there be this unwavering Knowledge May there be this immortal Knowledge of the timeless Self & Liberation from the illusions of Life & Death. May this eternal Realization be.



[Black Mamaba (though not black in color) gets "defanged" in our next episode]

## Going Beyond Some Basics – importance of the Guru

Please take the details of the following scenario "with a grain of salt", with a little latitude, some suspension of judgment. What matters in the following is the essence or fundamental idea. Providing simple & yet accurate analogies may be difficult, but the "flavor" of the situation is somewhat like this. Love is natural, valued, something we want. As infants in the Waking Dream, the fortunate children find themselves loved & care for by 1, or better yet, 2 parents. More or less, friends show up in our lives. With luck, Life rewards us with a lover, a spouse, whatever.

Other dimensions of Life: learning, sport, art, etc. follow the same pattern. We have teachers, coaches, masters, & so on. This is simply the way this Waking Dream works.

Why imagine or assume that the most important endeavor, waking from this Dream, should be an exception, why should we expect it to be different. If you take the Waking Dream World to be Real, then random chance militates against odds & probabilities involved in the Great Pattern we now summarize:

Initial transcendent intuition & spiritual aspiration may begin with a sense of the Presence of God. Whether formally religious, counter-culture spiritual, or otherwise, a dyad is imagined: self & God. Other patterns of entry can be found, but let this one stand in for all the others, for the sake of discussion.

When Ego is attenuated & Desire for Liberation grows, perhaps for many decades, perhaps for many lifetimes [all in the Waking Dreams], "Grace" allows one to "hear" about a higher Teaching. Pursuing in good faith that form of the Teaching, however imperfect & partial, leads to access to a higher version of the Teaching that leads to Liberation. Ultimately, like the parent, friend, lover, spouse, teacher, coach, master, ..., the Guru appears in one's Life. Some overlook that precious opportunity, some check it out, only to drift away later. Others follow the "breadcrumbs", thus leading them out of the forest of Ignorance, and attain Liberation in minutes, days, weeks, years, or decades. Some will only "make it" in the next or some subsequent Lifetime. Ultimately all are freed, to gloriously find there never was an "all", an Ego, an Individual at all. But Grace does take the form of the Guru, 99% of the time, In that Great Pattern, the individual is found to be a fiction. The Guru was the True Self all along.

## more instruction by Master Nome [Maharshi disciple] regarding Waking Dream World:

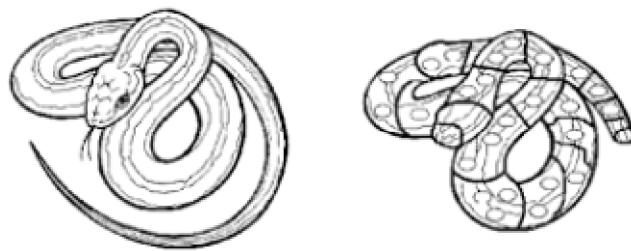
In as much as the view of the world is a mirror image of the view of oneself, as the identity of oneself determines the definition of the World since the Seer himself appears as the Seen, the “I” as “this”. For the purpose of knowing Reality without veils, one should inquire to know oneself, giving up the objective outlook, as well as the Ego to whom it belongs. Those who are detached from the World & the Senses, who are not identified with the Body, who perceive the transient nature of all in the World & who yearn for the direct experience of the Knowledge of Reality as it is should so inquire. View the World as transitory, as inert, & as in a passing Dream. Never expect the World to provide what is one’s own Happiness, Identity, & Reality. To transcend it is to remain blissful, at free in the Knowledge of the unreality of the World & the Self’s freedom from that illusion. This is the perception of Reality free of the forms of illusion.

Abidance in worldless Being, true perception, transcendence of the World, experience of indivisible Existence, & true experience beyond debate or doubt are for those who inquire to know the Self which is the sole-existent Reality.

By the term World is meant all that is perceived, all objects, all activities, all events, the forms of living beings, anything in Space & Time, & anything seen, heard, touched, or sensed in any manner. Transcendence of the World is Liberation from bondage & suffering in relation to all of this. Abandoning the objective outlook constituting the World yields the perception of Reality as it is. Such cannot be by anything of the World, but only by Knowledge of the Self, the Reality that is. Where could one go in the World so that one would be beyond World ? Yet one’s real Being is ever beyond the World, & Knowledge reveals its nature.

The Self is changeless & permanent. The World is changeful & impermanent. Each Object has a creation, a changeful duration & a destruction. This is true for all objects & for the World as a whole, without exception. The Self is permanent with no creation or destruction. The perception of the World depends on the changeful senses. A change in the Senses brings a change in the Object & the World perceived. The Self does not change as the senses do because it is immutable Being & the unchanging Witness of all the changing Senses. A change of mode or state of Mind yields a corresponding change in the Senses & the perceived World. The Self is not changed, being immutable Existence & Consciousness & the witness of the Mind as well as the Senses.

## Going Beyond Some Basics – the Snake & the Rope



Jungle environments provide cobras, asps & other poisonous vipers that terrify the human population to an extent that any elongated sinuous form like a *Rope* lying in a dark corner.

Seeing through the understandable concept of fear, the jungle inhabitant cannot clearly see the true nature of the *Rope*. See through the unnecessary concept of Ego.

The *Samsaric* [typical less spiritual] being cannot clearly see the true nature of the Self, the Absolute Reality of Pure Being & Consciousness. Seeing through the fear, the inhabitant imagines a dangerous *Snake* where there is only a *Rope*. Seeing through the Ego, the *Samsaran* [worldy person] imagines a World where there is the Self alone.

*Rope–Snakes* cannot be seen in broad daylight, nor *Rope* itself in thick darkness. In broad daylight a *Rope* does not look like a *Snake*. The *Rope* itself cannot be seen in thick darkness; so there is no chance of mistaking it for a *Snake*. Only in dim light, in the dusk, in light darkened by shadows or in darkness lighted by dim light does a *Rope* mistakenly seem to be a *Snake*.

Unless the jungle dweller can release the assumption of a *Snake*, the false superimposition, it is not possible to perceive the *Rope*. Unless the individual can release the assumption of an Ego & a world, the false superimposition, it is not possible to perceive the True Self. Dispensing with the Illusion of the *Snake*, nothing more is needed for the *Rope* to be clearly known for what it is. Dispensing with the Illusion of the Ego, nothing more is needed for the Self to be clearly known for what it is. Shining a bright light into the dark corner to illuminate the supposed *Snake* can facilitate recognition of the *Rope*.

Shining a bright light of Guru's instruction & Self-Inquiry into the dark corners of the Mind to illuminate the supposed Ego can greatly facilitate recognition of the Self.

Just as at *Rope*, when not ascertained in the darkness to be a *Rope*, is instead mistaken for various things. such as a *Snake*, so likewise is the Self mistaken by the *Jiva* [individual]. [2.17]

Just as. when the *Rope* is truly ascertained as a *Rope*, the mistaken notion ceases & there is the Non-Dual knowledge that: "*the Rope alone is*", likewise is the ascertainment of the Self. [2.18]

The Self is mistaken by the *Jiva* [individual] to be these countless things beginning with *Prana* [Life Force]. This is the *Maya* [cosmic illusion] of that effulgent One, the Self by which He himself has become deluded. [2.19]

Shankara's *Quintessence of Vedanta*

Just as knowledge of a *Rope* removes the Illusion of a *Snake* in the *Rope* & the consequent fear, so also the knowledge of the Self (Brahman) removes *Avidya* or Ignorance & the fear of Birth & Death [*unending cycle of rebirth*].

Shankara's *Atma Bodh*



The *wave* is only the Water,  
the *ring* only the Gold,  
the *snake* only ever the Rope.  
But there is nothing else to  
Form the *wave*, nothing to  
name the *ring*, no imagination  
to hallucinate the *snake*.

More instruction of Master Nome [*Maharshi disciple*] regarding this Waking Dream World:

The Self one, partless, & indivisible. The World is composed of innumerable parts & divisions. The Self has no Form & is purely Formless Being. The World is composed of forms, without which, there is no World. There is no Formless World. The Self is not sensorially perceived, but is known more interiorly. The World is perceived only through the Senses. The Self is ever the subject, the Knower. The World is only the object, the Known. Therefore, the Self has no connection with the World, since the Self shares none of its characteristics or qualities. It is not defined by the World or worldly things. It is not bound by the World or anything of the world. It does not depend on the World in any way in order to be. That which is true of the Bliss of the Self, these 3 [Being, Consciousness, Bliss] not actually being 3, but instead 1 & the same thing. This discernment yields freedom the illusory bondage when the World is apparently perceived as well as when it is not so perceived. By such Knowledge, one realizes that the Self is not of the World & is not in the World. The Self is not produced by anything of the shares none of its limited qualities, & is not an object within it, for the Self is neither a Body nor located in a Body.

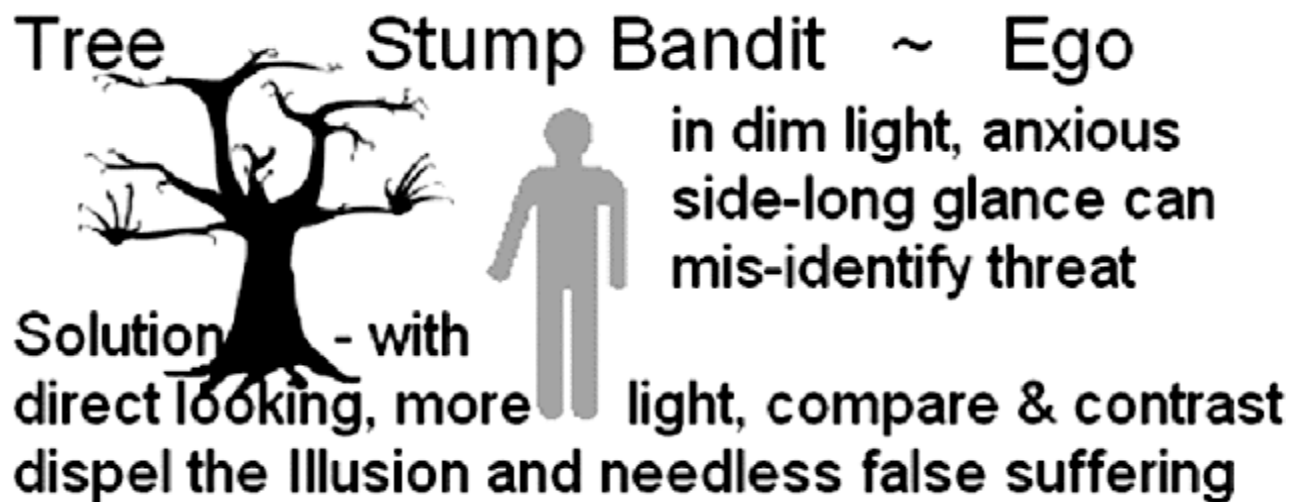
Entertaining & debating various concepts or opinions regarding the World can be only so long as there is no clear discernment of the One who perceives the World. Once there is the deeper Knowledge regarding the Self, the questions about the World's nature no longer arise. The Realization of the Unborn is the Realization of No-Creation. In the absence of this Knowledge, there may arise confusion such as, "If it is unreal, why does it appear ?; if it is unreal, why does it not disappear ?"

The confusion is rooted in the delusive supposition that the mere Senses are the determination of Reality, & the Knower is conceived as a sensory Being engaged in an experience that is of the same nature as himself. A deep Inquiry into the nature of the Knower himself will result in an absence of a defined separate Experiencer & thus of the World, that which is supposedly experienced.

This yields the revelation of the one infinite Existence of the Self. The meaning of "All is the Self" or "All is Brahman" is comprehended in this Non-Dual Knowledge without a trace of anything other.

To experience a World is to conceive it. The World is not actually a perception, but a conception. To conceive, or experience a World, one must 1<sup>st</sup> consider oneself as some kind of Body or as in the Body, the Body as existent, & the Body as being somewhere. It is not the truth, for such is only imagined in the Mind. For this illusion of the World, one must also regard the sensations, not as sensations or modes of Mind, but as endowed with the duality of inner & outer. Thereupon the apparent object portion of the sensation considered as separate from the knowing aspect. Since the Body is not oneself, the Self is not in a Body, the World is not around oneself. "Around" is imagined within the Mind & is not all around.

### Going Beyond the Basics –Tree Stump Bandit





inspection revealed the "Snake" to be a "Rope"

Similar in some ways to Snake & Rope, the Stump & Bandit analogy utilizes the experience of rural country folk in a dangerous region where bandit or attackers of any kind might be lurking in the forest at dusk to pounce upon a passerby. Wary of being caught so close to dark, but still walking through the forest, the rural person might barely pick up the outline of tall tree stump, just vaguely in the corner of his eye, in blurry limits of peripheral vision. As with the Snake & Rope situation:

Glancing obliquely in the dim light, through fear, the rural person cannot clearly see the true nature of the stump.

Glancing obliquely in the dulled discrimination & focus, through the Ego, the Samsaran cannot clearly see the true nature of the Self. Specifically, looking with blinders this way, the apparent Body [only a jumble of perceptions of such] is taken, in a "side-long glance" to be a "marker", a symbol for oneself.

But in truth the Body is only an innocent "tree-stump", an inert object. Instead of being the physical actualization of the "bandit", the Ego, this tree-stump Body is not a real Ego-thief, stealer of Happiness & producer of Suffering.

More light [Consciousness] would help the traveler to recognize the stump for what it is, not a Bandit at all.

More discriminating awareness [Discrimination] helps one to recognize that the Body is not a knower, a "thief", & to recognize the Self for what it is, with no Ego at all.

Reducing fear & attachment to a security that can never be guaranteed can attenuate tendencies to hallucinate.

Reducing all self-concepts & attachments can attenuate tendencies to identify the Self as the Ego. Analyzing the actual likelihood of a bandit's presence at that time & place can be helpful, to a limited extent.

Analyzing the preposterous contradictions inherent in the Ego-idea can be helpful, to a limited extent. Immediately helpful it would be to face the stump directly & examine it without oblique peripheral vision.

Immediately helpful it would be to directly inquire into the nature of the Ego to recognize its unreality & make it vanish.

Facing the fear, the "bandit" initiates best self-defense & is in the "same direction" needed to recognize the stump.

Inquiring into the nature of the Ego initiates release of concepts & is in the "same subjective direction" needed to recognize the Self.

### Note on true Happiness

Happiness is felt, experienced, sourced & "contained" in the very heart of the conscious Mind.

Happiness is in no way connected [affecting or deriving from] any external Object, but only in & from ourselves. We, as Consciousness, are the One that experiences Happiness.

Though we seem to derive Happiness from external objects or experiences, the Happiness that we actually experience derives from Consciousness at the core of our Being.

Desire for Happiness, fear concerning its diminution or absence, such "thought-waves" or vrittis leave the Mind troubled & unhappy. But "beneath" the superficial Mind, Consciousness ever remains peaceful & happy.

Agitation [rajas guna] in the Mind obscures [tamas guna] innate Happiness in the center of our Being. Upon temporary satisfaction of obscuring desires, some temporary subsidence of such vrittis in the Mind is felt as "partial happiness" – all to the extent & for that interval consistent with the degree & continuance of subsidence.

That "partial happiness" is a "whiff" of the limitless innate Happiness that is Consciousness. Sri Shankara, & before him the Buddha, among many sages from various traditions, delineated some details of this illusion of unhappiness. Buddha's 4 Noble Truths concerning the nature of Happiness could be roughly summarized as follows.

Life is of the nature of Suffering.

Suffering arises from Desire.

Desirelessness is Liberation.

Spiritual practice [as in his 8-fold Path ] is the way to Desirelessness & Liberation.

Further interpretive intuition implicit in the instructions of the Buddha could be extended thus:

Not getting what you want is Suffering.

Getting what you don't want is Suffering.

Even getting what you want is Suffering, because deep down you know that the temporary enjoyment is fleeting & will slip away, so that future loss is already intuited & is already painful.

Sri Shankara contribute additional insights amid his thorough discussion of the nature of Happiness: That an external object cannot produce Happiness is suggested by the fact that its enjoyment is less or even absent at certain other times & by certain other people.

Furthermore, increasing access to the supposed "happiness-producing" [such as having twice as much, etc.] does not increase the enjoyment proportionally, & sometime not at all. Even reversal to aversion to excess of the imagined "happiness-source" can be the case.

Further, Happiness is not within the Mind. Mental replay or memory of the supposed "happiness-producing" experience may be slightly enjoyable, but never to full extent of the immediate experience. The Mind cannot fully [or at all] replicate a happy experience, thus possibly leading the former illusion of attributing the Happiness to an external Object.

In fact, it is removal of obscuring mental waves [vrittis], as mentioned above, that allows some glimmer, little or great portion of innate Happiness to shine through.

Full & lasting Happiness, Liberation arises from transcendence of the Mind & naturally complete Renunciation regarding unreal external objects.

Generally, disturbance in the Mind obscures the calm Peace of the Self, which is Pure Consciousness. To enjoy full & lasting Happiness, we need only return, consciously to the Mind-transcendence naturally but unconsciously experienced on a daily basis in Deep Dreamless Sleep. [Specific hints & instruction in succeeding blogs.]

### [continuing with Master Nome's instruction about the World]

The World is constituted solely of Sense Perceptions, usually from a supposedly bodily location. There is no World apart from these Sense Perceptions. So, the World is not external. The "external" is merely a conceptual interpretations of the sensations. The Senses are known only by & in Consciousness. So, what is thought of as "external" is entirely in Consciousness, which is free from the Senses. The "external World" is a mere notion in Consciousness. Within that notion there appears the whole "external World". The "external World" notion is one that depends on the false "I am the Body" belief. The World is thus a mere notion, an illusory appearance in one's own Mind. Therefore it is called Maya, "illusion". Illusion is that which is not.

Since the World is unreal, it can offer no Bondage. Being unreal, it does not actually come to be. It is for this reason that Maya is said to be beginningless. The Reality does not bring forth the unreal. Being Non-Dual, the Reality does not bring forth anything "else" real. Ever-existent Being, itself unborn, creates not at all.

By the same token, the unreal itself too is also not born, because it does not exist. Being unreal, it does not disappear, anymore than the Dream World disappears for the Dream character when one awakens from both the Dream World & the Dream character.

The World appears in Consciousness alone. It is known by the Knower. It is known in the Knower. It has no existence apart from the Knower, which is pure Consciousness. The World appears in Consciousness, by the power of Consciousness, is composed of Consciousness, & is known or experienced by Consciousness. All of it is just Consciousness. It has not the least degree of any other existence.

One Being-Consciousness exists everywhere always. The one Self experiences itself everywhere always. The Self itself is just thought of as a World, though there is really no such differentiated thing that can be called a world. Consciousness is the World, as well as Space, Time, Matter, Motion & Events, the Moments & the Eons, things & people, the animate & the in-animate, the moving & the still, the large & the small, the living & the dead, the far & the near, the atoms & the galaxies, the root & the flower, the cause & the effect, & all else.

The one Self is all. The one Self appears as all this Universe. The Universe appears in the Self. The Self, being formless & infinite, does not appear in that Universe. The Universe appears in the Self. The Self appears as the Universe, but really undergoes no modifications. The Self always abides as the perfectly full Void of Being. If the World appears, it & its Knower are only the Self. If there is no appearance, there is only the Self. In the Knowledge of the unalterable, ever-same Reality, the Self alone is. Thus, in Reality, there is no question of a World ever being created or ever appearing. For whom would it appear, as there is no 2nd self, but only the One Self ever ?



the young Sage, Sri Bhagavan Ramana Maharshi



Maharshi disciple, Master Nome

### Non-Duality revisited

Non-Duality revisited [after ½ a year of health limitations, the author recommences this blog with a recap of the "last batch", including classic Analogies & 1 additional new Analogy as well. Substantial new material follows tomorrow & hopefully every day] for a while, the following will preface all these blogs – so please skip over if seen before]

the Mahavakyas – great proclamations

Prajnanam Brahma "Consciousness is Brahman" Aitareya U. 3.3, Rig V

Ayam Atma Brahma "This Self is Brahman" Mandukya U. 1.2, Atharva V.

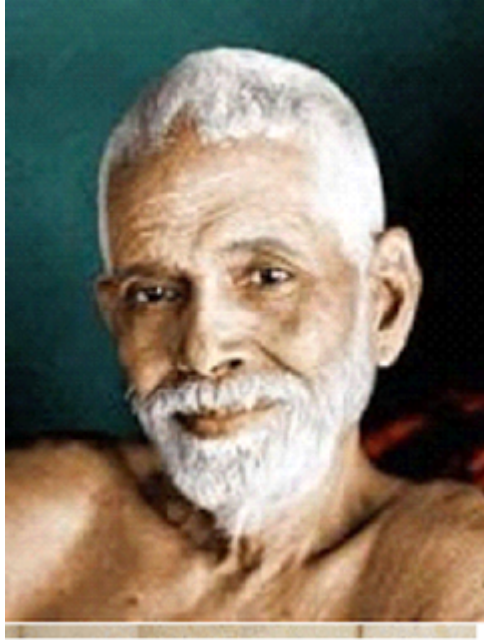
Tat Twam Asi "That Thou Art" Brihadaranyaka U. 1.4.10, Yajur V.

Aham Brahmasmi "I am Brahman" Chhandogya U. 6.7.8, Sama V.

In one possible sequence, the one above, the gist of the Mahavakyas:

Consciousness is the actual nature of Absolute Reality, nothing else actually exists, but rather only seems to appear in that Consciousness. The Self of all, of you & I, is just that same Brahman, Consciousness. Precisely, That is what you are. "I am Brahman"

(Non-Dual Consciousness) is the inescapable conclusion.



Sri Bhagavan Ramana Maharshi

Dakshinamurti is also the name given to the primal Guru, as form taken on by Absolute Shiva, Supreme God or Brahman. The non-sequential lineage of Dakshina-murti includes the Sage Ribhu of the Ribhu Gita, or Song of Ribhu. Included is Guadapada who pronounced Advaita Vedanta's acme school of Ajata-Vada, the most UQND Un-Qualified Non-Duality. Guadapada was the guru of the guru of (param-guru) of Shankara & in the 20th century, Ramana Maharshi. Herein is only their Teaching & that enunciated by Ramana's disciple Master Nome. The author can claim none of the essential content, but only some quirks of wording & occasional analogies & interpretations.

### Master Nome aphorisms:

**HAPPINESS** – Desire is the urge to be happy. The sense of Happiness in any experience does not come from the thing experienced. Happiness is within. When Desire is faced inwardly, it yields Wisdom.

**WORLD** – Illusion is that which is not. All that is objective is illusion. The World is unreal. Do not be afraid to let go of a World that does not really exist. It is better to say the World is in you than you are in the World. There is no World (any objective thing), & there is no one to experience or know it. There has never been a single objective thing. All objective things change, that which is Real does not change. It is you who say that anything is real. the object does not declare its own reality. To know the Reality, know yourself. Objects of experience have no existence separate from the Self like printed letters on a page of paper, or waves from water. Unreal Bodies performs unreal actions in an unreal World.

**DREAM** – Ego, manifestation, form & ignorance: these are like an optical illusion, a mirage, a Dream without substance, the life-history of a fictional character. Regard all manifestation as an hallucination or as a Day-dream lasting but a moment. Consider the World to be a Dream, & discover the absence of the Dreamer. Regard all Thought as an empty echo & the World as a Dream. Know the World to be unreal & yourself as not a character in it, & the Dream is over. To expect the perception of forms - the World, Body, Senses, & Thought - to disappear at its own level to transcend them is like expecting the



Dream character in one's Dream to see the Dream forms - Dream World, Dream Body, Dream Senses, & Dream Thoughts - disappear within the Dream, before waking up. When the forms - the World, Body, Senses, & Thought - vanish, the Reality of pure, transcendent Being alone remains. Even when the World is thought of as appearing, the Reality of pure, transcendent Being alone remains.

SPACE – World, Time, Space, life, death, objective things, the Mind, ignorance, bondage, & an experiencer of these are just concepts. Concepts are unreal Absolute Being alone is. The conception of Space requires misidentification with the Body. The conception of Time requires misidentification with Thought. The Self is neither the Body nor Thought. It is Spaceless & Timeless. As Space is endless, clear, formless, embracing all, bound by none, all-pervading, ungraspable, & has no within or without, so it is with the Self.

TIME – Now is not a Time. Here is not a location. Here & Now is formless, real Being. The past & future have no reality. The fleeting present moment is also an illusion. Timeless Consciousness is conceived as Time & all that Time measures. When does Time begin ? When there was no Time. But if there was no Time, no then or now, did it begin at all ?

CAUSALITY – Absolute (the Self) is neither Caused by anything else nor does it Cause anything else. Infinite, there is nothing beyond it produced by it. The Cause is always seen in the Effect. The Effect is just the Cause appearing as such. In Truth, there is only one Cause. The ultimate Cause of all, the Absolute is itself uncaused. Causality is itself illusory. No Cause for illusion; for illusion is unreal, & for an unreal Effect there cannot be a real Cause.

EGO – Ego has no form of its own. Strip it of its covering, & nothing remains of it. Superimpose Being: the Ego seems existent. Superimpose Consciousness: the Ego seems sentient, a second knower. Superimpose Bliss: Happiness seems external. Go back the way you came. All illusion if ignorance. Ignorance is misidentification. All mis-identification is the Ego. The Ego is nonexistent. The Ego is a false assumption assumed by no one. All the known is for the "I," but the "I" does not exist at all. All illusion is based upon the Ego, & all illusion is contained in the Ego - but the Ego itself is an illusion ! No one has seen an Ego at any Time. An Ego is an absence. The Ego cannot be produced by the Self, cannot be produced by anything in the Universe, & cannot be self-produced. So, where is bondage ? All illusion is for the Ego, based upon the Ego, & contained within the Ego. Self-Realization is the Knowledge of the absence of the Ego & the utter unreality of illusion. Upon the Ego is based all ignorance & misidentification. The discovery of the absence of the Ego is the end of all ignorance & misidentification. With the imagined rise of the Ego, all else appears, with the disappearance of the Ego, all else is not.

MIND – The entire Universe is in the Mind & the Mind does not exist. Be free from Thought's definition, from the notion of a second knowing principle, & from the notion of a differentiated Mind. This is merger of the Mind.

BODY – To see the World, one must stand as the Body. To see the Body one must stand as the Mind. To see the Mind one must stand as the Ego. Who are you ? If the Ego is not, creation is not. An incalculable number of cells are given the name "Body," & such is considered an existent entity. Remove one cell at a Time & see what actually is the Body. A name, such as "body" does not make "body" a reality. There is no inner & no outer. It is ignorance to assume the Body is the boundary line between them. The self is not the Body & has no inside or outside. The Body is objective, divisible, changeful, & dependent for its very appearance. The Self is non-objective, indivisible, changeless, non-

dependent & self-existent. How can the 2 be confounded ? The bodiless Self is birthless, locationless, & deathless. The Self comes from nowhere & goes nowhere.

**EXPERIENCE** – All experience is of the nature of the experiencer. The sense of reality in every experience does not come from the things experienced. The Self is the source.

**REALITY** – Do not mistake a definition for Existence itself. Being is forever undefined but realized as “I”. Both the appearance & disappearance of a thing or a Thought are forms. The Formless is neither. No form can yield the Formless, forms can give rise only to other forms. Neither dualism nor a concept of unity is the Non-dual Truth. Non-objective Being is neither a multiplicity, nor one-in-many, nor many-in-one. The Absolute is not a part of Reality relative to other things. Being is seamless. Where there is plurality, one sees only false appearance, where there is Non-Duality, one see clearly & truly. There cannot be Non-Duality with forms viewed as forms, & there can be no duality in the Formless. There cannot be 2 that are formless. The Formless is real & infinite. There are no forms within the Formless & none beyond the Formless. All forms arise from, appear in, & dissolve into the seamless, indivisible, formless Reality. The Absolute is formless & non-dual. There is nothing outside it & no “outside.” Nor is there anything within the Absolute.

**BEING** – Being & Consciousness are one & the same. That which is real ever is, continuously. What is discontinuous is never real. Every form is dependent on something else to be experienced. Being, which is Consciousness, is non-dependent. What is dependent is unreal. What is self-existent is real. In relation to all things, Consciousness is the Witness. Seen clearly as it is, Consciousness is formless, & there has never been an objective thing; there is neither knower nor anything known. Being can never change its nature. Being has no attributes. It is the Void, Brahman, forever free of definition. It is called the Self because it is your very Being, who you are. It is called Being because it always is, Timelessly, & can never cease or be destroyed. It is called Consciousness because it is nonobjective & can never be a known or unknown object. It is called Supreme Love because it surpasses all emotion & is indivisible. It is called Bliss because it is full with exquisite perfection that can never be flawed or deficient. It is called God because it is nothing else. It is called Eternal, for it is uncreated & imperishable. It is called the Absolute because its Existence is non-dependent & it is not in relation to anything. What is this formless undefined Self in itself. That which is Real does not depend on anything else to be or to be experienced. This is Being. Again & again examination of the dependent in this way will emphasize the Self as the residual Reality. Changeless Being is the root of peace. Space-like Consciousness is the root of Freedom. The Bliss of the Self is the root of joyful Love.

**CONSCIOUSNESS** – Consciousness can never be a known or unknown object. The known depends on the knower & does not exist apart from the knower. Consciousness is self-luminous. None knows it. It knows all. It knows itself. Thought is only Consciousness, yet Consciousness is not Thought. The World in the Senses, the Senses in the thinking process, thinking within Consciousness; Consciousness is vast & formless, this is the clear perspective. The origin of the Universe is the origin of one’s present experience. It is Consciousness. All things originate from That which is not a thing. All Thoughts derive from That which is not any of them. That is formless, inconceivable Consciousness. There is no experience apart from Consciousness. All experience rises, appears, & dissolves in Consciousness, which has no rise, appearance, or dissolution. Consciousness alone appears as all experience. Known as it is, Consciousness has no appearance whatsoever. That which illumines Thoughts, sensory perceptions, & all experience is known by none of these. It is Consciousness, formless, & infinite. He who knows the Truth of the Self has neither birth nor death, neither attachment nor fear, for he is one with Consciousness. Only Consciousness can know itself. Nothing else can do so. First, see that

Consciousness contains all that is ever experienced. Then, see that Consciousness is forever unmodified & there is no all for it to contain. That which knows the presence or absence of Thoughts is neither the presence or absence of Thoughts. Neither the presence or absence of Thoughts obscures or clarifies that Knower. Consciousness, which is the Knower, is never defined by the known. That is ever still, that in which the 3 states of Waking, Dreaming, & Deep Dreamless Sleep, along with all that they contain, appear as the illusion of motion. Likewise illusory is form in the Formless, or a modification in That which is unchanging. This is the Reality of infinite Consciousness. Consciousness requires no light other than itself to illumine itself.

The entire manifestation is rightly said to be only one small corner in the infinite, formless Consciousness. Examining a corner to see what actually is the corner, it reduces itself to a single conceptual dot. That dot is the notion of an “other,” a “2nd”. In Ultimate Truth, as there are no corners in Space. There is not a single objective thing in the Reality of the Self.

**SELF** – Negate the attributes superimposed on the Self & the concepts about the

Absolute, & realize their identity. The Self is in all sentient beings, the Consciousness which is their Being; in all things, the unseen Existence which is; in all locations, the Space; in all Space, the vastness; in all Time, the endlessness, in every heart, the Love.

Veiling & differentiation are the characteristics of ignorance. As dimension of depth of the image in a mirror does not truly exist, so differentiation does not exist in the one Self.

**MEDITATION** – Meditate on Consciousness without an object. If you ask yourself what do you know for certain, you will release all ideas & form & abide in ever-existent Being.




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### Sri Bhagavan Maharshi's Wisdom

Regardless of what the "others" may say, the Waking World actually is an unreal Dream – You are bodiless & Space-less in Deep Sleep, yet in the Waking state & in Dream appear to be the opposite. Whatever the Dream, the only thing that has value & is worth doing with regard to Dream is to wake up.

Although within the Dream, everyone they would have tried to convince you of it, when you wake up, do you say that the experiences of the Dream were real ? No. Similarly, when you wake up to the Self these experiences of the World will be unreal, like in a Dream, although others in that state will try to convince you that they are real.

Confusion is due to ignorance – Man is always the Self & yet he does not know it. Instead he confounds it with the non-Self, the Body. Confusion is due to ignorance. If ignorance is wiped out, confusion will cease to exist & the true Knowledge will be unfolded.

Only lose the Ego – Be what you are. All that is necessary is to lose the Ego. That which is, is always there. Even now you are that. You are not apart from it. The thought, "I have not realized", the expectation to become realized, & the desire of getting anything, are all the workings of the Ego. The Ego-Self appears & disappears & is transitory whereas the real Self is permanent. You wrongly seem to identify the real Self with the Ego-Self. See if that mistake has come about. The Ego-Self does not exist at all. To whom is the trouble ? The trouble also is imagined. Trouble & pleasure are only for the Ego. Take care of yourself. Let the World take care of itself. See your Self. If you are the Body there is the gross World also. If you are spirit all is spirit alone. Do it yourself 1st & then see if the question of others arises afterwards.

It helps to lose concepts – The degree of the absence of concepts is the measure of your progress towards Self- realization. But Self-Realization itself does not admit of progress, it is ever the same. The Self remains always in Realization. The obstacles are concepts. Progress is measured by removal of obstacles to understanding that Self is always realized. So thoughts must be checked by seeking to whom they arise. Go to their source, they arise not.

Self-Inquiry & the Mind – The Truth of your Self alone is worthy to be scrutinized & known. Taking it as the target of your attention, you should keenly seek to know it in your spiritual heart. This knowledge of yourself will be revealed only to the Consciousness which is silent, clear & free from the activity of the agitated & suffering Mind. The Mind is only a bundle of thoughts. How can you extinguish it by the thought of doing so, or by a desire? Your thoughts & desires are part & parcel of the Mind. The Mind is simply enhanced by new thoughts rising up. Therefore it is foolish to attempt to kill the Mind by means of the Mind. The only way of doing it is to find its source & hold on to it. The Mind will then fade away of its own accord. The Mind, turned outwards, results in thoughts & objects. Turned inwards, it becomes itself the Self. To ask the Mind to kill the mind is like making the thief the policeman. He will go with you & pretend to catch the thief, but nothing will be gained SO you must turn inward & see from where the Mind rises & then it will cease to exist.

It is with the inward-going Mind that you eliminate the outward-going Mind. You do not set about saying there is a Mind & I'm going to kill it, but you seek the source of the Mind. Then you will find that the Mind does not exist at all. Whenever you are disturbed by thoughts you need merely withdraw within to the Self. This is not concentration or destruction of the Mind but withdrawal into the Self. Know that the Consciousness always shines as the formless Self, the true. Your duty is to be, & not to be this or that. All required is to realize the Self is to be still, since the Self is not now understood to be Truth, the one Reality. When one daily practices more & more abiding in the heart, the Mind will become extremely pure due to the removal of its defects, & the practice will become so easy that the purified Mind will plunge into the heart as soon as the Inquiry is commenced. All that you need do is to find out the origin of the "I-thought" & abide there. Your efforts can extend only thus far. Then the beyond will take care of itself.

Guru's Grace though Liberation is always – Liberation is ever present & bondage ever absent. That which is, is only Grace; there is nothing else; but as long as the Dream prevails, the Master must be sought & served to evoke the Grace. Every plane of Worldly existence has its own illusion, which can be destroyed only by another illusion on the same plane. For example. a man takes a full meal & goes to sleep. He dreams of being hungry in spite of the food he has in his stomach. To satisfy the Dream hunger, he has to take Dream food. A wound in Dream requires Dream treatment. A great King once dreamt that he was ill but was too poor to call a doctor. Although he had fabulous wealth in the Waking state, it was of no use to him in the Dream state. Similarly, the illusion of ignorance can be destroyed only by the illusion of the Mind.



Container Analogy – Initially, surrounding the vague sense of "Other", conceived as different from one's Self, the feeling that "there seems to be something" coalesces, as previously stated, with some kind of location, some size or extent, some "substance" constituting this "something". But what seems to be this "other" ? In a way, this can be said to be a kind of "pure extent" or Space. Seldom formalized, this universal sense of Space was simply systematized by Rene Descartes as mathematical Coordinate Space, familiar to grade school students as "graphs". Now there is no pretense that such formal ideas crystallize in the initial sense of "Other" as Space, but adopting this device simplifies our discussion. In essence the idea of Space is that of a Container, one that is formless, boundless, with no edge or boundary, empty of texture, unchanging, & vast when we so consider it. One aspect of this idea of Space is Dimension, a bit of form if you will, first formalized by Descartes in the manner of rulers or knotted ropes first borrowed by the Egyptians from fishing nets. The two-dimensional simplification used by Descartes had appeared among the Greeks as Latitude & Longitude in Geodesy. Such a concept was preserved by Arab philosophers during Europe's Dark Ages. Leaking back of these ideas from Islam-conquered Spain to Italy prompted Perspective Drawing, Scaling, & the Architecture that allowed the Renaissance & later on, Analytical Geometry & ultimately Computer Science. Greek mathematics of Conic Sections played a major role in Descartes' Coordinate Space as well.

While Descartes' "graphs" are two-dimensional or 2-D, our everyday sense of Physical Space & the World are 3-D. And yet, we start next time to formalize the sense of "Other" this way, including the Body, by initially looking at 0-D & 1-D Spaces of Ego, Now, Here, & God for 0-D, followed by Time, & Mind in 1-D. Basically, like all the rest of the World, the Body is "out there" while one's Self, the primordial Consciousness called "I" that knows of its own Existence, that Self is "inside". Terms like "out side" & "inside" take on more formal definition later in this series. "Objective" refers to the "objects" that are "outside", the "objects" that are known by "Perception" [physical objects] or "Conception" [subtle mental objects]. The Knower, the Consciousness is "Non-objective", Only if we accept a Duality of Knower & Known, then do we similarly refer to the Duality of Subject & Object. In that case we can somewhat equate "Non-objective" with "Subjective", but until then, "Non-objective" is more generally applicable. "Attributes" are the specific qualities by which individual gross Perceptions or subtle Conceptions are distinguished, one from the other. Being "Non-objective", the Self has no attributes while the Body, an Object, does have attributes, Non-Duality characterizes the "substance" of the Self, while particular details characterize the body & other Objects. This applies to Continuity in Time, or its opposite, in the case of the Body. Just as the Body is only known through Perception, so too is each Perception partial. For those from the Vedas through philosopher George Berkeley through modern Islamic author Harun Yahya, the World is Unreal. When perceiving the Leg, the Arm just isn't there. Earlier quotes about how the Body "appears only in the moments of perception" is a caution that applies piece by piece. We only experience a Body, or a Universe, one thin slice at a time. Mentally we "fill-in" the rest just as does the Optical system in vision.

On the basic Duality of "Self" & "Other", we can model in terms of Descartes' Coordinate Space, we go back to zero-dimension, 0-D, the infinitesimal Point, the Sanskrit *bindu* which stands for conceptions of the Self, the Atman, & therefore of the identical Brahman, known in the objective sense as God. This projected "empty substance" is the "taken for granted" background, in the objective sense. Other 0-D Space "shadows" of this same include the false "I", the Ego. This Ego, like the even more objective 0-D Spaces also serves as a Reference Origin Point for higher dimension spaces. For instance, Ego (or "Me") stands as Reference Origin Point for the Flow of Thought which constitutes the 1-D model of Mind. Mind like every other Coordinate Space is inherently limitless if only due to the Space's objectively "formless" nature.

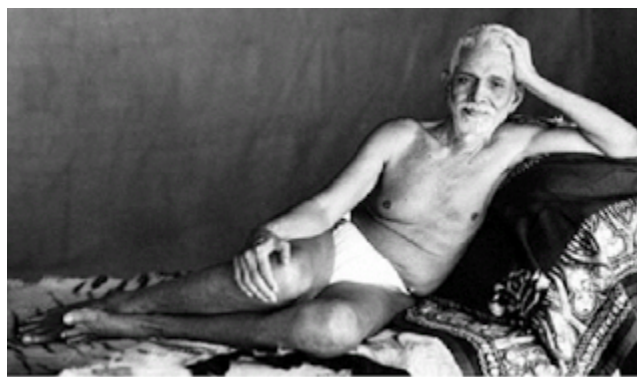
To that extent every Coordinate Space in our model is an Analog continuum, while the Reference Origin Point is the central Discrete point which specifies meaning to all the other Discrete Coordinate Points. This Discrete quality introduced by Coordinate Points contrasts with the Analog continuum of the Space itself & this Discrete quality introduces situated separation, duality, multiplicity, duality, variation, diversity, & comparison – all due to the imagined infinitesimal Gaps dividing one Point from another. Gaps are entire topic in themselves & the focus of the Eleatic Sages: Parmenides, Zeno, & Melissus. The Flow of Thought, which solidifies further as a flow of Words, thus comparing to a flow of Sound as well, is like all just mentioned a 1-D "Number-Line" laid out along a Flow of Time. So each of these linear 1-D Coordinate Spaces features a Referenced Origin Point of "Now" that divides Past from Present. [The meditation on the "3 times" is taken up in a later installment.] Thought are Past or Present, just as Words & other Sounds are coming or gone. Now is a 1-D Reference Origin Point for Thought, Words, & Sound just as Ego is a 1-D Reference Origin Point for Mind.

The other Discrete Coordinate Points are Thoughts, Moments, Sounds, etc. Every Thought pertains to what is good/bad for Me, big/small or near/far to Me, & so on. All thoughts are referenced to the Origin Point Me, as all Moments are to the Origin Now. But Mind is also modeled in 2-D, 3-D, & 4-D, as seen in the next installment. Ancient philosophers, & Bishop George Berkeley a few centuries ago, rightly

reasoned that we mentally experience Perception, which is Thought in the Mind. Even if there were "outside" Objects, none could ever be contacted, ever directly experienced. All we touch, all we experience are Thoughts which include Perceptual thoughts or Perceptions. The role of the Body-idea in our Coordinate Space model of "Other" is yet to be detailed in later installments. But as a stand-in for one's Self, the Body is an illusory Perception, not a "thing" to hang your hat on.

The history of various dimensions Spaces we use here in a model of "Self" & "Other" Duality, we saw how the Egyptian pyramid builders took the fisherman's knotted anchor line, related to the knotted network or the fishing-net, took that measuring line to be a Number-Line for building. The knots was a 0-D Space like Ego & Now Reference Origin Points for the 1-D Spaces of Thought-Flow & Time. Words & Sounds are modeled by similar 1-D Spaces. Well, given those 0-D Spaces & 1-D Spaces, we continue to a prominent 2-D "screen of the Mind", the "windshield" through which we imagine each coming encounter with the World. Vision too shifts from a 2-D "screen of Vision" into 3-D focus. Likewise the 2-D "screen of the Mind" scan of Imagination holds up to fill out a full 3-D "inner theater of the Mind". As is with 2-D Imagination & Vision, for the 3-D counterparts that are ultimately modeled by "Physical Space", the Reference Origin becomes spatial Here instead of temporal Now of 1-D Spaces. Thought flow may be 1-D, referenced to Now like Time & Sound, but Imagination is 2-D & 3-D, referenced to Here, like Physical Space. And what is referenced, the other Coordinate Points, are therefore Locations rather than Moments along the Number-Line or Time-Line of Time, or Thoughts within the Flow of Thought constituting the Mind, at least in the 1-D sense. We take this further next time, but before passing by 1-D Time, we need to review the promised meditation on the "3 times". Similar to McTaggart's A & B theories, our review starts with enumerating 3 "times": Past, Present, Future. What is Past is gone-by, never to be experienced again. What is Future has not yet come to be. So if there is to be Reality, it would seem to necessarily be found in the Present. But if the Present should be seen to vanish, what then of Reality? Not found in Time anyway. Now watch the Present vanish. Take a Planck Quantum of Time, about 1/2 of 10<sup>-43</sup> sec, take that bit of Time into the Future – still no Reality because it has not come to be. Go the same interval into the Past – well again, that's gone. However thin we want to slice Past & Future to make a "sandwich" of the Present, we find nothing yet existent, or still existent. That thin sliced "sandwich" of the Present vanishes, with no Reality left in it.

In simple terms, the singular Non-Dual Self is "God-like" while the Body is an animated corpse. The Eleatic Greek philosophers who we will soon reference for the topic of "Gaps" are also our source for denial of "motion" itself as an illusion [especially Zeno].



Sri Bhagavan Ramana Maharshi



What is Coordinate Space? we find a simple inner image of the Mind & also of the Universe's vast Outer Space. Both images are of an essentially empty, formless Void, without boundary or inherent location, veritably infinite  $\infty$ . To get to  $\infty$ -D we started at 0-D Space, the perfectly Infinitesimal Point, followed "up" by Extension for a virtual Quantum Fluctuation within a Planck quantum of Time, barely nudging into the 1-D Space of a infinite Line, which upon bending extends onto the infinite 2-D Plane. Not perfectly flat, the 2-D Plane warps & buckles into 3-D Space, & then with Time, a 4-D Space-Time, & then higher String Theory dimensions to Infinity as each bend, warp, or wrinkle invades a next higher-D Space. Beginning to end, the series is bracketed by interplay of  $0 - \infty$ , Zero-Infinity Duality. Indian Philosophy considers the Ego-self as the infinitesimal bindu 0-D Point. By analog duals, this bindu is the inverse of akash, the vastu the vast (actually translated as Reality), infinite-dimensional Ananta, the Infinite, like the Greek Apeiron, the All. The All in turn is the obverse of the zero point binding bindu. The interplay of these 2 extremes, in Cartesian Coordinate Space terms, dictates that the Container has no measurable size or locations without the reference Origin.

Consider oneself as if an invisible 0-D dimensionless & infinitesimal Point of View called Me, suspended as it were, in vast boundless Space. Are you near, or are you far ? "From what ?" you might well ask. How can you tell with no other point for comparison? Given some Other, another point in the Space, you are still at a loss to respond to the implicit how near/how far in any near-far query.

Coordinate Space references position & motion by:

establishing relative distance along x & y dimensions. Keeping track of positive & negative direction further completes relative distance to a relative displacement. In this way we get an answer to how near, how far. The Reference Origin Point establishes the absolute numerical value or Coordinate Position of any Point in the Coordinate Space. Furthermore, with the absolute numerical value for our starting point, that is with respect to this Reference Origin, we address the preceding relative displacement question of "near / far" to where ? In the first case, we see that any Point & Location within a Cartesian Coordinate Space Container has that Location specified, firstly with reference Origin, a 0-D dimensionless & infinitesimal Point by which all other points are defined. Since the mathematical structures Coordinate Space & Reference Origin are so Objective, even if they could vaguely reflect Brahman & Atman, by their Objectivity, they do better at standing in for Mind & Ego, or Universe & Individual.

Limitless Coordinate Space has all points defined with respect to an infinitesimal Reference Origin Point, (0, 0) if we consider a 2-D example. A limitless Universe is a container for Objects that all have meaning with respect to a specific Individual that I objectively call Me. Limitless Mind is a container for Thoughts that all have meaning with respect to a specific Ego Reference Origin called "I" .



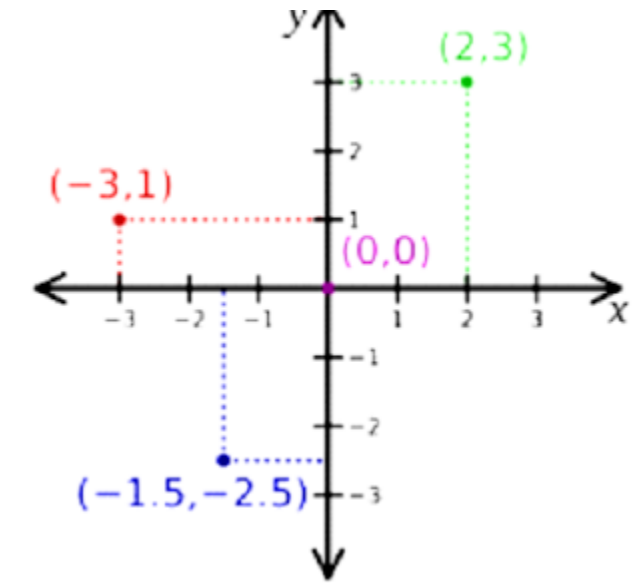


In each version, the Origin is contained within, but also defines the vast Space. Analogously, the Self is non-different from the vast Absolute Brahman. Thus the purest analogy, that Cartesian Space can claim, is that of an objective shadow of Self or Atman & the vast Brahman, in terms of Origin & Container. Murkier or more Dense is the equivalence of Mind & the Ego-Thought, & likewise Time & Now, Space & Here. The World & Body are the crudest Dual Analog in this series. In the poetic comparison of vast infinite Space akash with its dual counter-part, the bindu or “bind” Point of 0-D, what is seen is the “forbidden” Arithmetic of reciprocal for Zero and Infinity, as duals of each other.

$$0 = 1/\infty \qquad \infty = 1/0$$

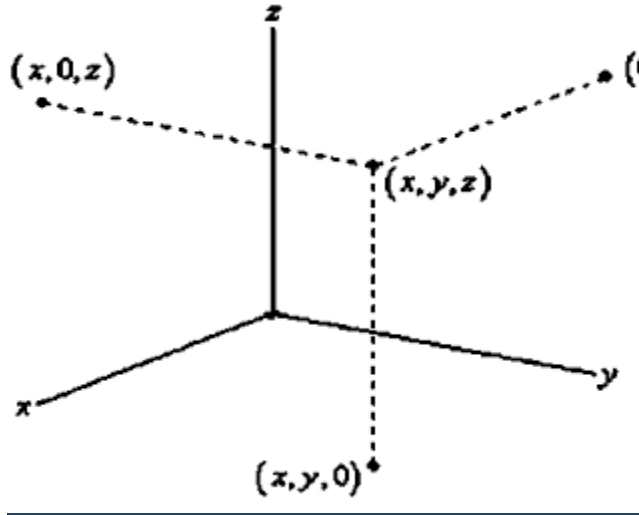
The Ego-Thought is itself a more hardened, crystallized development of a pre-Thought Ego-notion imagined within Consciousness. In the Ego-Thought, the Me is a tiny thing, while Mind as a Space is considered boundless & vast. In Cartesian Space the Universe or the Mind is relative to that juxtaposed, Me or Ego Origin within Mind, & any 0-D point within infinite Space. The vast Mind is anchored & first delineated by the Ego or Me Origin. The Coordinate Space & the Origin then, the Mind & the Ego mutually Bootstrap each other into illusory existence by Dependent Origination. Vast Mind & infinitesimal Ego are like inverses or reciprocals of each other, much like Zero is the “reciprocal” of Infinity, & Infinity is the “reciprocal” of Zero. Zero or 0-D is the infinitesimal point of no Extension, dimensionless, formless, indiscernible. This stands better as a symbol for the Non-Dual Absolute Reality, Brahman, or better yet for the identical Atman, the universal Self. Contrariwise,  $\infty$  stands in better as an Objective symbol for Brahman, perhaps, but more truly for the Creator God, Isvara who is Brahman imagined with attributes, such as infinite Extension. Without the Origin, the Coordinate Space of Mind is neither vast nor small, there would be no scale. Without placement within the Coordinate Space, the Ego would be neither minute nor huge, without some scale of reference. And so they both complete each other. Another illustrative phrasing could be that Mind is not actually differentiated from Consciousness without the Ego Origin, & Ego is not differentiated except as taken to be the reference Origin of Mind. Mind stripped of Ego is Consciousness. Ego stripped of Mind is the Self within this analogy. Newton conceived Space as Aristotle did, as an unlimited Void. Einstein acknowledged relative distances between Objects but no intervening Space, at least not one of fixed & determined properties. The Eleatic philosophers lead by Parmenides denied the possibility of an empty Void. “Nothing” by definition is not something. Void Space it is not a cosmic swimming pool through which we can fly space-ships. Nor is it the Vacuum a Quantum piggy-bank out of which God or some inanimate Big-Bang can fashion Matter-Energy and Space-Time. In more relative human terms, the same 0-D bindu reflects the supposedly fixed point of Me or Ego. Vast empty Space by the same token

reflects the inner concept of Mind, the empty Container of Thoughts. Rene Descartes represented the variation of simple functions by constructing graphs within the Mathematical device of his Coordinate Space. While physically represented as a piece of graph paper, the concept of Coordinate Space is that of a vast, boundary-less, formless, & empty Container which remains steady & constant like Newton's absolute Physical Space. Each Location in the Coordinate Space is a potential Coordinate Point, defined in every case with reference to the central Origin Point where the Coordinate Axes cross. Going past zero-dimensional, 0-D Point, & also 1-D & 2-D Surface to finish 3-D Volume Container & 4-D. But at the same time we introduce an additional key concept for 1-D through 4-D, that of the Mini-Container / Macro-Origin. Now is the infinitesimal 0-D Reference Origin Point for 1-D Time. But on a larger timescale, such as human history, or the evolution of the Universe, then "my Lifetime" could be a relatively small Reference Origin without strictly being an infinitesimal 0-D Point such as Now. This practical 1-D Macro-Origin is also a Mini-Container to Me, since my Lifetime is an especially significant span of Time, as far as my interest goes. So a Lifetime can be a Mini-Container / Macro-Origin. For a Coordinate Space model of Mind, or whatever dimension, 1-D through 4-D, something like the collected ideas of my Personality could be a Mini-Container / Macro-Origin.



A "world" in itself to Me, the Personality can also be a practical, though larger, Reference Origin. In 3-D Physical Space, my Vicinity could be a Mini-Container / Macro-Origin. In these examples, other Mini-Container / Macro-Origins could also be considered to fit a given application of the Coordinate Space model. One important use of the Mini-Container / Macro-Origin lies in extending 3-D Physical Space or 4-D Space-Time to the grosser Coordinate Space of the "World" or Universe. When Coordinate Points become physical Objects in a World, there is no single infinitesimal 0-D Reference Origin Point available like Here which serves for the mathematical abstraction of 3-D Physical Space. One very useful Mini-Container / Macro-Origin for the World is the Body, & this is just where the Body comes into the Coordinate Space Model. The further significance of Mini-Container / Macro-Origins & the Coordinate Space Model is presented in the next & final installment along these lines. For now, suffice it to note that the Brain might be a smaller Mini-Container / Macro-Origin within the Mini-Container aspect of the Body. For again, physiologically speaking, the Body is a "world" in itself. The Body as a Mini-Container also clearly demonstrates how key Mini-Container / Macro-Origins always serve to define the Inside/Outside Duality, be that for the Body, my Vicinity, my Lifetime, my Personality, or whatever might be the Mini-Container / Macro-Origin considered. Just as this concludes

the basic outline of our Coordinate Space model of imagined Reality, so to does the following conclude Master Nome's discussion of Inquiry & the Body & how the Self is subjective, while the Body & World are objective. But the subsequent installment will lay out meditations based on the Coordinate Space model. Subsequently we begin Master Nome's discussion of Inquiry & the World.



## Body

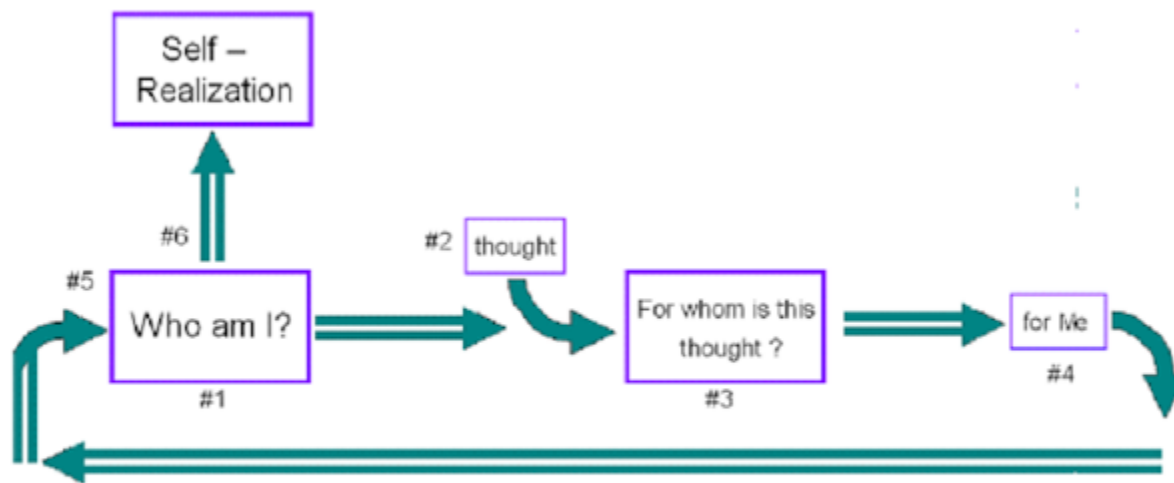
The Self is not located in a Body. It is not in Space. It is not located in relation to a Body. That is, it is not located in relation to a Body. It is simply undefined by the Body. The Self being Space-like but not in Space, has no location. Being is neither a particular part of the Body nor confined inside it. If it were a spot or in a spot, the spot could be pointed out, & that very form would be the Self or would contain the Self, but, then, the Self would neither be Existence nor Real, neither Infinite nor Eternal, & there would be no Liberation from bondage. Then, the very declarations of the Wise would become false. This result & its causes are absurd. If the Self would be located throughout the Body or in a bodily spot, such location would be objective. The Self, though, is non-objective. The non-objective cannot have an objective location or other objective attributes. If the Self were located in the Body, when that part of the Body underwent change or decay, so would Existence itself. If that part of the Body would be lost, the Self would be lost; if forgotten, then forgotten. The Self which is which is Real Being is never modified, is always present & is never forgotten. If the Self would be located throughout the Body,

Existence would diminish & change as cells of the Body change. If one part were lost, even a single hair or cell, Existence would diminish accordingly. This, though, is not so, for the Self is changeless & ever undiminished. The Self is not located in the Body. The entire assumption of being located in a Body, as if the Body were a Container for the Self, is not true. The perception, or idea of a Body & the notion of location appear in Mind, which is, & illumined by, Consciousness, which is beyond all that. The known occurs within the knowledge of the knower, which is of the nature of Consciousness, & not one bit otherwise. Therefore, the Self is not the Body & is not in the Body. There is no Birth or Death for the Self, & the Self does not enter into or exit out of the Body. It is not in relation to a Body. It is not in the Body now, nor is it out of the Body at some other time. It is locationless. The Self ever is ever as it is, with no modification. What it is, it is always. The Body, with its transience & mutability, is not an attribute of the Self. The Self does not possess a Body, for, otherwise, it would always have it, which is not so. Possession of a body is not in the nature of the Self & the Self, being Reality, never changes its nature. The Self does not have a Body, as possession implies division, or the duality of the possessor &

the possessed & posits their relation. Being is Non-Dual & indivisible. Existence is Absolute. It is not in relation to anything. There is not anything to which it could have a relation, as a finite object might. The Self does not have a Body, as an attribute can only be for a "thing" & pure Existence is not a thing. The Self does not have a body. In this lies its great freedom. The Body does not possess, or have as an attribute, the Self. The attributes of the Body are not the attributes of the Self. The Body is a form. The Self is formless. The Formless does not have a Form in any manner. The Self is Infinite & Space-like, ever the same, & bodiless. The Infinite does not wear a Body, & the Space-like has no Form. The Body does not possess the Self, & the Self does not possess a Body. The Self is not the Body, the Self is not in a Body, & the Self does not have a Body. Know the Self to be bodiless. Thereby, abide as the Self, the bodiless Absolute.

This loop can be repeated to whatever extent necessary.

In this model, the final round combines the "1 single Inquiry" to result in the following:



With repeated practice in this manner, Mind will develop the skill to stay in its source. When the Mind that is subtle goes out through the Brain & the Sense-Organs, the gross Names & Forms appear; when it stays inwardly directed, the Names & Forms disappear. Not letting the Mind go out, but retaining "inwardness", the "I" which is the source of all *Thoughts*, will vanish, & the Self which ever exists will shine.

The "Who am I ?" Self-Inquiry, known as Vichara Atma, is a sublime Meditative device for wresting the attention away from the External & Objective so as to focus Consciousness upon Itself, upon the Existence aspect of pure Consciousness by seeking the true "I", the real Self in this open function of Self-questioning. To question at all is to give rest to the Projection of mental declarations & to switch the Mind into a most receptive mode. When the Mind becomes thus receptive to the Mind itself, on the deeper level, Consciousness is turning in upon itself. The Answer to "Who am I ?" is of course the true "I" who is also the meditator, but not the thinker. When that "I" reports in the guise of a Body, the discriminating Inquirer should be able to disqualify the Body as "I", but the real trick is to live in that Discrimination throughout Life. The Body is intermittent & partial in our experience, & has changed completely many times since childhood. Being inert, objective gross matter, it differs too little from a corpse for it to successfully pose as the true "I". Putting the Body corpse aside, even the Life Force [prana] itself is far too mechanical & insentient to be "I". The Mind full of Thoughts is even more changeable than the Body & is still inert & insentient without the Consciousness that illumines each

Thought. Even the intellectual function that carries on the Inquiry is clearly searching inside for something closer to the Self, something more all-embracing & constant to stand for "I" . When I consider My Mind & My Intellect, what position am I in to so deem Mind & Intellect as objects ? The assumption of Personal Identity, the Ego or I-thought is the last to be discriminated & rejected. Left with Consciousness turned inward & directly focused on "I", the Meditator is afforded the opportunity for direct experience of absolute Self-Consciousness in the deepest way. The irrevocable identification of the Non-Dual Self, Atman, as "I", characterized as Existence itself, as pure Consciousness, as highest Bliss, Sat-Chit-Ananda, one with Brahman is the culmination of Vichara Atma in steady Self-Realization. Samkhya philosophy [nominally atheistic] describes primal forces of inertia, agitation, & harmony, a scheme found to be expedient for partial half-step explanations within Vedanta. The point throughout that short paragraph is that Sense change in many ways, all the time, exhibiting no completely steady form or nature.

## Dream

Unlike the steady Self, the Senses change for the Dreamer, or even when the seer becomes the listener. Like the "strange loop" [ala Douglas Hofstadter] Image that has itself again in the image, & even more convoluted than that, the Senses are housed in & are part of the Body. But the Body is only known by & in the Senses, just like the rest of the World.



Comparing to the Waking-Dream of everyday Life. the blissful inner Space of pure "I" where Existence is immediately known, where Consciousness is the Substance, where Ananda [Bliss] arises & remains, this allows direct Awakening to That which has always been. Every preliminary Taste [Rasa] of this Freedom is both surprising in its easy Peace & familiar like a long-forgotten Memory dawning once again. Written Summaries serve to spark the interest. But what is needed is actual removal of obstructing Assumptions (Sankalpa's), Tendencies (Samskara's), thought Patterns (Vritti's), & sheer Dullness [Tamas], & thereupon, direct Entry into Self-Realization, derives from Vichara Atma & proceeds with the Guidance of a Teacher, Realized Rishi, Acharya, Avadhuta, Buddha, Jetsun, Sansei, Master, Shaik, Christ, Sage or Enlightened-Realized-Liberated-Awakened Guru, that beloved Lord-Bhagavan who stands as the Truth to be realized. For the Absolute Reality to appear in one's Waking state Mind as a

Teaching, as a Text, as an Experience, as an Intuition, as a Guess, as a Hope, as a Wonder, or even as a Rumor is indeed Blessed. For the Self to enter one's life in the guise of a Living Master whose Presence one can readily experience, whose Words one can listen to, whose Silence one can bask in, whose Bliss one can perceive, whose Love one can feel, whose Perfect Example one can emulate, whose unerring Guidance one can enjoy along the Path, this Good Fortune towers unmatched as the greatest Grace, the most priceless Treasure, the most wondrous Assurance of limitless & unending "Happiness".

The last word is more "unofficial" than all the rest. In the spirit of handling the hypothetical Body-Person objection to the need for a Teacher, the whole Mystery of Non-Duality can be entertained in an even more casual manner. Rigor here would be beyond the capability of words, but perhaps some Hint can be imparted, some inspiring Clue can be groped for, & all to the good if this attempt were successful.

Response to the sometimes encountered "don't need a Teacher" objection can be a simple comparison to the relationships of Parent-Child, Instructor-Student, Mentor-Protégée, Master-Apprentice, & such to be found throughout the Arts & Sciences, throughout Trades, Crafts, Academia, & all the examples of skills & information acquisition in all of Life. New & important Knowledge often comes to us by Dialogue. Writing & Media are lifeless substitutes, being bereft also of the inspiring Power of Example. In a similar vein, we can imagine those who become so enamored of their Computer Hardware & Software, for instance that they neglect or delay proper implementation of the technology to achieve desired & necessary Results. This would compare to being so enamored of the Mind & its Ideas that they neglect or delay proper implementation of the Mind for the purpose attaining Self-knowledge & Liberation. More than such comparisons, Non-Duality has the more penetrating response in the Teacher Objection case, but now it is Non-Duality itself to which a similar light-hearted discussion is applied.

## Non-Duality

The puzzle of Non-Duality & the contrary impression of Dualism & Multiplicity is really quite bewildering. Countless Self-Realized Sages within the sacred lineages of Advaita Vedanta & other Traditions of Non-Dual Teachings have independently discovered & declared that Multiplicity is an illusory concept. The initial Duality of believing that there could be an Other different from one's Self is the core Ignorance. One Non-Dual Consciousness illuminates Thoughts of "Other" & as it does all other Thoughts. Behind the apparent Mind there is only the one Consciousness which is not only one's Self, but is in fact The Self, since there is no Other Self. Nor are there Other Minds, except as the imagined mental characteristics that I attribute to Other beings. I can perceive what you say & do, but generally, I cannot not know what you are thinking, or even that you are thinking, or have ever had Thoughts. Whatever may be the mechanism of Mind-reading in a given case, should a valid one be investigated, that situation can be described either as the Experience of some sort of Subtle Signal, or the Blending of the two Minds into One Mind. All that aside for the moment, most of the time, my impression of some Other's Mind derives from their Words, Gestures, & Actions which I then interpret to construe some Guess as to that Other's Thoughts & Mind. If need be, the Subtle Signal possibility can be added to the list of Words, Gestures, & Actions with much the same conclusion. The Mind-Blend alternative amounts to a non-Multiplicity of Mind in that case, & as will be seen below, this plays right into our final conclusion anyway. Trusting that the Mind-Blend alternative will not upset the discussion then, we can summarize to the point that Sense Experience, Ordinary or Subtle, leads me to assume the Existence of: Others, Other Minds, & similarly: Other Objects, Space, Time & Events Other than my Self, & so on, the whole seemingly separate Universe or World of Multiplicity. This I can say for my Self. But what about You? I can say "there is no You" but I am the You when you call yourself "I" just as I do. If You really do exist as a separate Other, my "there is no You" Statement would then be



foolish & useless. If you are Imaginary, how can these Non-Dual insights be of value to You. What is the good of my communicating them ? If you remain imaginary, then the good intention could only benefit Me, & the Meditation of sharing this insight with You ends up being an inspiring but symbolic conversation with my Self. To ask "Why ?" again would be to only invite the Teacher-Student comparisons again, so that by Analogy, Dialogue with one's Self could be offered the same justification as Dialogue with an Other, that is, because it works so well. What seems a Dialogue could be just another mode of Thought & Focus.

Two other possibilities could also be entertained, however. One is that, whether it be accurate or merely expedient to do so, Mind can be considered to extend as a larger field of Thought, embracing all seeming Individuals, all the while this greater Mind remaining only a Reflection of the one Consciousness. One Mind comprising all minds is a view consistent with various degrees of connection we find between apparently separate Minds. Short of the full Mind-Blend possibility alluded to above, we see shared Thoughts & also a great similarity of human Nature & Experience throughout the range of Time & Space. We all Smile, Laugh, & Cry; we all Love & Fear, & so on along surprisingly similar patterns. You & I may not see the same Color Red, nor may 2 charging Bulls. But the similarity in behavior of the Bulls, & in subtle ways, the similarity in the Aesthetic & Emotional response that You & I exhibit suggest that the 2 Bulls see similar or the same Red, as do You & I, & likewise for Other Colors & Sense Perceptions. Erwin Schrödinger, who proposed the Wavefunction in Quantum theory, was latter a student of Advaita Vedanta & discussed at length this Coincidence of Perception in his essay Mind & Matter. He felt that, even give personal & cultural differences, the close or identical fashion in which all people do see the World is a fact that supports Non-Duality of Consciousness.

However many Dream characters we may conjure up, we never experience ourselves as more than one character or narrator at a given time. Seemingly split personalities only display on character at a time. Despite Quadrillions of cells & Billions of Neurons, we feel unified as One, always, & never as Multiple as our Body cells. Many otherwise inexplicable phenomena support such a One Mind perspective. This leaves all beings as sharing the One Mind despite the apparently diverse Bodies. These Bodies, in turn, are only known by the Senses which are, in turn, only known by Mind. The impression of separate Bodies then need be no more confusing than the many Forms that Dream characters display. One Mind dreams the Dream with all its characters & Bodies. Likewise, in the expedient One-Mind perspective, this One Mind reflects One Consciousness & projects insubstantial Thoughts that only seem to represent many Individuals. In One Mind the many Individuals & many Object just become many Perspectives & Viewpoints. All the above are practical half-steps to begin contemplating Non-Duality. With the Liberation of each such Individual, the ever-true Non-Duality is again realized, from yet one more Viewpoint. Each such Awakening is inevitable & yet the most urgent & worthwhile of Dream endeavors. The Compassion with which the Teacher guides each sincere Student to this Awakening to the Always-so is the Dream Drama that is so noble as to take part in the Real. Along with the One-Mind Perspective, another more elusive Perspective can also be considered. What if the idea of Multiplicity were so Illusory that even as various Individuals are considered, there would still be no Multiplicity, there would still not be many Individuals, there would still be only ONE Consciousness. Within the one Non-Dual Consciousness, a thought of Other leads the one Self to be mistaken for an Ego-self, One-of-Many. A Dream of Life amid many Beings is only a Waking-Dream. When the Dream hero becomes spiritually oriented, the Dream finally gives way to spiritual Practice & Realization. That would be how it is for Me, my story. How would it then be for You? What is your story ? Well, again, for You too, a Thought of Other leads to a now different Ego self Thought, & from there another Dream of Life & Liberation. If it can happen once, why can it happen twice, especially since both Dreams are unreal ?

As to Simultaneity of Dream stories, well, what is Time & Simultaneity anyway. Time & Simultaneity are only part of the Dream anyway. When we seriously contemplate how Consciousness is beyond any



Thought of system of Thoughts, & how the one Self, the one Consciousness, is Infinite & Vast, how could such a Simultaneously-Multiple Waking-Dream Perspective be discounted. There need be no surprise in the fact that a derivative, down-stream Thought-churning function called Mind cannot encompass the true situation. We still cannot put it past Consciousness, we cannot insist that Infinite Consciousness is incapable of such a multi-character Show. Ultimately, who can say, at least who could say from the viewpoint of an individual within the Waking-Dream ?

Many spiritual aspirants "work on the Ego" to complete its erasure [Maharshi's term], as if it were an Abnormal Psych "complex" like a 2<sup>nd</sup> or 3<sup>rd</sup> Personality in a schizophrenic. But Self-Inquiry, along the lines of searching out the Ego, is essentially complete when thoroughly discovering that the Ego just isn't there, & never was.

Analogies – Love is natural, valued, something we want. As infants in the Waking Dream, the fortunate children find themselves loved & care for by 1, or better yet, 2 parents. More or less, friends show up in our lives. With luck, Life rewards us with a lover, a spouse, whatever.

Other dimensions of Life: learning, sport, art, etc. follow the same pattern. We have teachers, coaches, masters, & so on. This is simply the way this Waking Dream works.

Why imagine or assume that the most important endeavor, waking from this Dream, should be an exception, why should we expect it to be different. If you take the Waking Dream World to be Real, then random chance militates against odds & probabilities involved in the Great Pattern we now summarize: Initial transcendent intuition & spiritual aspiration may begin with a sense of the Presence of God. Whether formally religious, counter-culture spiritual, or otherwise, a dyad is imagined: self & God. Other patterns of entry can be found, but let this one stand in for all the others, for the sake of discussion. When Ego is attenuated & Desire for Liberation grows, perhaps for many decades, perhaps for many lifetimes [all in the Waking Dreams], "Grace" allows one to "hear" about a higher Teaching. Pursuing in good faith that form of the Teaching, however imperfect & partial, leads to access to a higher version of the Teaching that leads to Liberation. Ultimately, like the parent, friend, lover, spouse, teacher, coach, master, ..., the Guru appears in one's Life. Some overlook that precious opportunity, some check it out, only to drift away later. Others follow the "breadcrumbs", thus leading them out of the forest of Ignorance, and attain Liberation in minutes, days, weeks, years, or decades. Some will only "make it" in the next or some subsequent Lifetime. Ultimately all are freed, to gloriously find there never was an "all", an Ego, an Individual at all. But Grace does take the form of the Guru, 99% of the time, In that Great Pattern, the individual is found to be a fiction. The Guru was the True Self all along. Some more of the instruction of Master Nome [Maharshi disciple] regarding this Waking Dream World: In as much as the view of the world is a mirror image of the view of oneself, as the identity of oneself determines the definition of the World since the Seer himself appears as the Seen, the "I" as "this". For the purpose of knowing Reality without veils, one should inquire to know oneself, giving up the objective outlook, as well as the Ego to whom it belongs. Those who are detached from the World & the Senses, who are not identified with the Body, who perceive the transient nature of all in the World & who yearn for the direct experience of the Knowledge of Reality as it is should so inquire. View the World as transitory, as inert, & as in a passing Dream. Never expect the World to provide what is one's own Happiness, Identity, & Reality. To transcend it is to remain blissful, at free in the Knowledge of the unreality of the World & the Self's freedom from that illusion. This is the perception of Reality free of the forms of illusion. Abidance in worldless Being, true perception, transcendence of the World, experience of indivisible Existence, & true experience beyond debate or doubt are for those who inquire to know the Self which is the sole-existent Reality. By the term World is meant all that is

perceived, all objects, all activities, all events, the forms of living beings, anything in Space & Time, & anything seen, heard, touched, or sensed in any manner. Transcendence of the World is Liberation from bondage & suffering in relation to all of this. Abandoning the objective outlook constituting the World yields the perception of Reality as it is. Such cannot be by anything of the World, but only by Knowledge of the Self, the Reality that is. Where could one go in the World so that one would be beyond World ? Yet one's real Being is ever beyond the World, & Knowledge reveals its nature.

The Self is changeless & permanent. The World is changeful & impermanent. Each Object has a creation, a changeful duration & a destruction. This is true for all objects & for the World as a whole, without exception. The Self is permanent with no creation or destruction. The perception of the World depends on the changeful senses. A change in the Senses brings a change in the Object & the World perceived. The Self does not change as the senses do because it is immutable Being & the unchanging Witness of all the changing Senses. A change of mode or state of Mind yields a corresponding change in the Senses & the perceived World. The Self is not changed, being immutable Existence & Consciousness & the witness of the Mind as well as the Senses.

## Snake & Rope

Jungle environments provide cobras, asps & other poisonous vipers that terrify the human population to an extent that any elongated sinuous form like a Rope lying in a dark corner. Seeing through the understandable concept of fear, the jungle inhabitant cannot clearly see the true nature of the Rope. Seeing through the unnecessary concept of Ego, the Samsaric [typical less spiritual] being cannot clearly see the true nature of the Self, the Absolute Reality of Pure Being & Consciousness. Seeing through the fear, the inhabitant imagines a dangerous Snake where there is only a Rope. Seeing through the Ego, the Samsaran [worldly person] imagines a World where there is the Self alone.



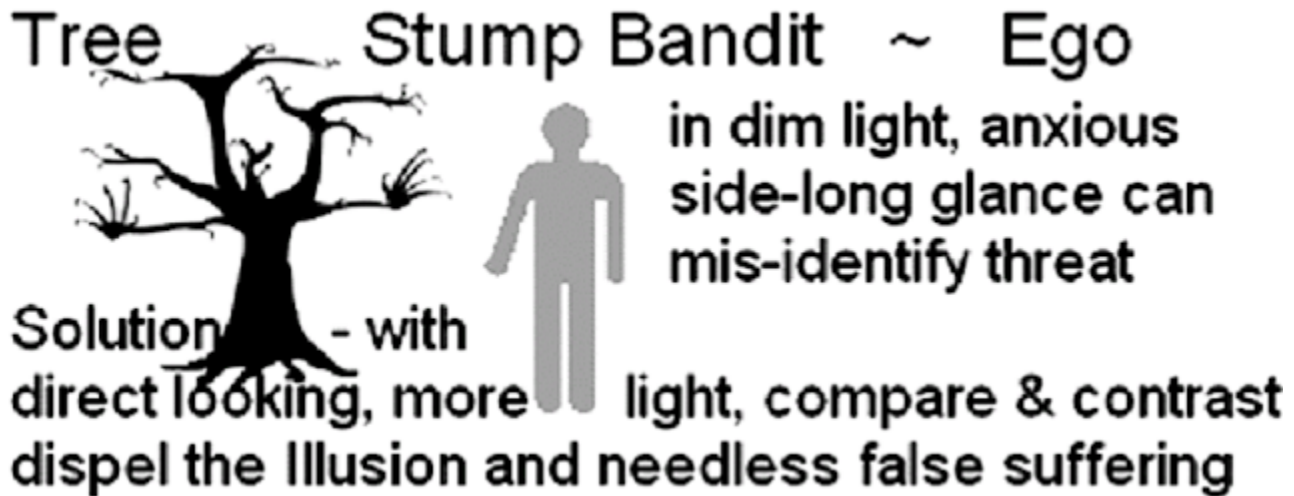
Rope–Snakes cannot be seen in broad daylight, nor Rope itself in thick darkness. In broad daylight a Rope does not look like a Snake. The Rope itself cannot be seen in thick darkness; so there is no chance of mistaking it for a Snake. Only in dim light, in the dusk, in light darkened by shadows or in darkness lighted by dim light does a Rope mistakenly seem to be a Snake. Unless the jungle dweller can release the assumption of a Snake, the false superimposition, it is not possible to perceive the Rope. Unless the individual can release the assumption of an Ego & a world, the false superimposition, it is not possible to perceive the True Self. Dispensing with the Illusion of the Snake, nothing more is needed for the Rope to be clearly known for what it is. Dispensing with the Illusion of the Ego, nothing more is needed for the Self to be clearly known for what it is. Shining a bright light into the dark corner to illuminate the supposed Snake can facilitate recognition of the Rope.

Shining a bright light of Guru's instruction & Self-Inquiry into the dark corners of the Mind to illuminate the supposed Ego can greatly facilitate recognition of the Self.



Inspection revealed the "Snake" to be a "Rope" – Similar in some ways to Snake & Rope, the Stump & Bandit analogy utilizes the experience of rural country folk in a dangerous region where bandit or attackers of any kind might be lurking in the forest at dusk to pounce upon a passerby. Wary of being caught so close to dark, but still walking through the forest, the rural person might barely pick up the outline of tall tree stump, just vaguely in the corner of his eye, in blurry limits of peripheral vision. As with the Snake & Rope situation: Glancing obliquely in the dim light, through fear, the rural person cannot clearly see the true nature of the stump. Glancing obliquely in the dulled discrimination & focus, through the Ego, the Samsaran cannot clearly see the true nature of the Self. Specifically, looking with blinders this way, the apparent Body [only a jumble of perceptions of such] is taken, in a "side-long glance" to be a "marker", a symbol for oneself. But in truth the Body is only an innocent "tree-stump", an inert object. Instead of being the physical actualization of the "bandit", the Ego, this tree-stump Body is not a real Ego-thief, stealer of Happiness & producer of Suffering. More light [Consciousness] would help the traveler to recognize the stump for what it is, not a Bandit at all. More discriminating awareness [Discrimination] helps one to recognize that the Body is not a knower, a "thief", & to recognize the Self for what it is, with no Ego at all. Reducing fear & attachment to a security that can never be guaranteed can attenuate tendencies to hallucinate. Reducing all self-concepts & attachments can attenuate tendencies to identify the Self as the Ego. Analyzing the actual likelihood of a bandit's presence at that time & place can be helpful, to a limited extent. Analyzing the preposterous contradictions inherent in the Ego-idea can be helpful, to a limited extent. Immediately helpful it would be to face the stump directly & examine it without oblique peripheral vision. Immediately helpful it would be to directly inquire into the nature of the Ego to recognize its unreality & make it vanish. Facing the fear, the "bandit" initiates best self-defense & is in the "same direction" needed to recognize the stump.

Inquiring into the nature of the Ego initiates release of concepts & is in the "same subjective direction" needed to recognize the Self.



### TREE STUMP BANDIT

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Note on true Happiness – Happiness is felt, experienced, sourced & "contained" in the very heart of the conscious Mind. Happiness is in no way connected [affecting or deriving from] any external Object, but only in & from ourselves. We, as Consciousness, are the One that experiences Happiness. Though we seem to derive Happiness from external objects or experiences, the Happiness that we actually experience derives from Consciousness at the core of our Being. Desire for Happiness, fear concerning its diminution or absence, such "thought–waves" or vrittis leave the Mind troubled & unhappy. But "beneath" the superficial Mind, Consciousness ever remains peaceful & happy. Agitation [*rajas guna*] in the Mind obscures [*tamas guna*] innate Happiness in the center of our Being. Upon temporary satisfaction of obscuring desires, some temporary subsidence of such vrittis in the Mind is felt as "partial happiness" – all to the extent & for that interval consistent with the degree & continuance of subsidence. That "partial happiness" is a "whiff" of the limitless innate Happiness that is Consciousness. Sri Shankara, & before him the Buddha, among many sages from various traditions, delineated some details of this illusion of unhappiness. Buddha's 4 Noble Truths concerning the nature of Happiness could be roughly summarized as follows. Life is of the nature of Suffering. Suffering arises from Desire. Desirelessness is Liberation.

Janaka–Asthavakra Analogy – One ancient tale of renunciation describes the liberation of the Indian king Janaka which precedes the dialogue with his guru known as the Asthavakra Gita. The wandering vagrant Asthavakra, a homeless man in our time, is abused by some of the citizens. King Janaka compassionately offers his hospitality and protection. Discovering the identity of the wandering guru, Janaka asks of sage Asthavakra about the path to Liberation. In response to Janaka's question, the sage alludes to “sudden” Enlightenment through absolute surrender of all that he has to the divine. Janaka asks, how sudden? In answer, Ashtavakra declares that Liberation is possible in less time than it takes, having put one foot in the first stirrup, to swing over the other leg and place that foot in the second stirrup. Asking for such liberating teaching, Janaka in turn is questioned by Asthavakra: “What will you give over to God for the priceless gift of Liberation?” Self-surrender emphasizes inner spiritual renunciation in the same selfless extinction of the ego achieved by self inquiry. Requisite for Enlightenment by whatever means is giving every drop of energy, not a bit less, but not a bit more. Traversing the span from ego to Absolute entails a complete giving over of delusion. By either path the giving is the complete giving over of limited personhood. In the story, Asthavakra successively rejects as insufficient each kingly fortune that Janaka offers. Eventually Janaka is thus prompted to offer his entire kingdom and still that is not enough. Asthavakra sees that he has surpassed Janaka's imagination, so he asks specifically for Janaka's wife and children, and finally Janaka's body, and then his mind. With ownership of all this verbally transferred by Janaka, Ashtavakra offers no apparent instruction but calls for horses so that he and Janaka can ride and survey the new kingdom given over. Remaining otherwise silent, the sage mounts up, and Janaka places a foot in the stirrup to do the same. But in this intervening time Janaka has lost his patience and asks: “When do I get the teaching?” Asthavakra's immediate response is: “You have given over your mind, you have no right to ask questions.” Taking in

the completeness of this surrender, Janaka is thereby enlightened before his next foot finds the other stirrup.

## Non-Duality Revisited



Annamalai Swami was a wise disciple of Sri Ramana Maharshi & some of his advice was as follows:  
for a while, the following will preface all these blogs – so please skip over if seen before]  
100 Billion

Ram Tirtha once told a story about a small boy who ran down the street, trying to catch up with the head of his shadow. He never managed because no matter how fast he ran, the shadow of his head was always a few feet ahead of him.

His mother, who was watching him and laughing, called out, ‘Put your hand on your head!’  
When the boy followed this instruction, the shadow hand caught up with the shadow head. This was enough to satisfy the boy.

This kind of advice may be enough to keep children happy, but it won’t produce satisfactory results in the realm of sadhana and meditation. Don’t chase your shadow thoughts and your shadow mind with mind-control techniques because these techniques are also shadows. Instead, go back to the source of the shadow-mind and stay there. When you abide in that place, you will be happy, and the desire to go chasing after shadow thoughts will no longer be there.

Bhagavan often told the story of a man who tried to get rid of his shadow by burying it in a pit. This man dug a hole and then stood on the edge of it in such a way that his shadow was cast on the bottom of the hole he had just made. After lining it up in this way, he started throwing soil on the shadow in an attempt to bury it. Of course, no matter how much soil he put in the hole, the shadow still remained on top of it.

Your mind is an insubstantial shadow that will follow you around wherever you go. Attempts to eliminate or control it cannot succeed while there is still a belief that the mind is real, and that it is something that can be controlled by physical or mental activity.

When Self-realization happens, mind is no longer there. However, you do not get Self-realisation by getting rid of the mind. It happens when you understand and know that the mind never existed. It is the recognition of what is real and true, and the abandonment of mistaken ideas about the reality and substantiality of this ephemeral shadow you call the mind.

This is why Bhagavan and many other teachers kept bringing up the analogy of the snake and the rope. If you mistake a rope on the ground for a snake, the snake only exists as an idea in your mind. That idea might cause you a lot of worry and anxiety, and you may waste a lot of mental energy wondering how to avoid the snake or kill it, but this fact remains: there is no snake outside your imagination. When you see the rope, the substratum upon which your false idea of a snake is superimposed, the idea that there is a snake, and that it is real, instantly vanishes. It is not a real snake that has disappeared. The only thing that has disappeared is an erroneous idea.

The substratum upon which the false idea of the mind has been superimposed is the Self. When you see the mind, the Self, the underlying substratum, is not seen. It is hidden by a false but persistent idea. And conversely, when the Self is seen, there is no mind.

The same way that you give up any wrong idea. You simply stop believing in it. If this does not happen spontaneously when you hear the truth from a teacher, keep telling yourself, 'I am not the mind; I am not the mind. There is no mind; there is no mind.

Consciousness alone exists.' If you have a firm conviction that this is the truth, one day this firm conviction will mature to the point where it becomes your direct experience.

Consciousness alone exists. If you generate a firm conviction that this is the truth, eventually this firm conviction will become your own direct experience. Consciousness alone exists. That is to say, whatever exists is consciousness alone. Keep this in mind and don't allow yourself to regard anything else as being real. If you fail and give even a little reality to the mind, it will become your own false reality. Once this initial wrong identification – 'I am the mind, the mind is real' – has happened, problems and suffering will follow.

Don't be afraid of the mind. It's a false tiger, not a real one. Something that is not real cannot harm you. Fear and anxiety may come to you if you believe that there is a real tiger in your vicinity. Someone may be making tiger noises as a joke to make you afraid, but when he reveals himself, all your fears go because you suddenly understand that there never was a tiger outside your imagination.

The desire for Enlightenment is necessary because without it you will never take the necessary steps to realize the Self. A desire to walk to a particular place is necessary before you take any steps. If that desire is not present, you will never take the first step. When you realize the Self, that desire will go. If the intensity to know yourself is strong enough, the intensity of your yearning will take you to the Self. Your most important objective must be realizing the Self. If you have not done this, you will spend your time in Ignorance & Illusion.

All the information the Mind accumulates & all the experiences it collects are ignorance, false knowledge. Real knowledge cannot be found in the Mind or in any external location. Don't be interested in the words that the Mind is serving up for you. It is putting them there to tempt you into a stream of thoughts that will take you away from the Self. You have to ignore them all & focus on the light that is shining within you.

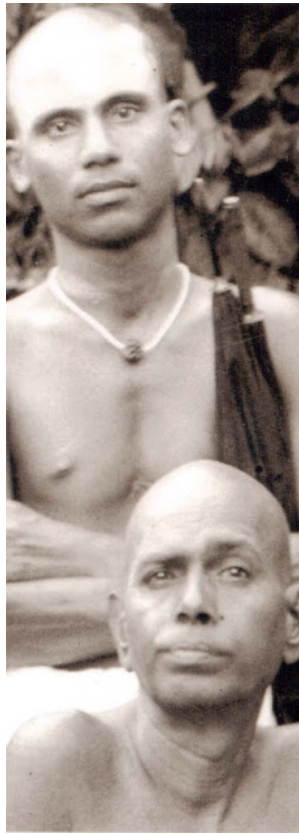


The substratum upon which the false idea of the Mind has been superimposed is the Self. When you see the Mind, the Self, the underlying substratum, is not seen. It is hidden by a false but persistent idea. And conversely, when the Self is seen there is no Mind.

This habit of believing the 'I am the body' idea has become very strong because you have reinforced & strengthened it over many lifetimes. This will go if you meditate on your real Self. The habit will melt away, like ice becoming water.

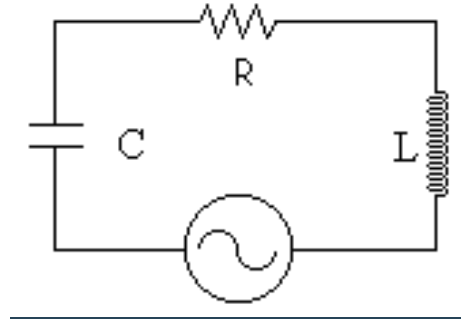
The Mind only gets dissolved in the Self by constant practice. At the moment the, 'I am the body' idea disappears, just as darkness disappears when the Sun rises.

The body is not the Self; the Mind is not the Self. The real 'I' is the Self, & nothing ever happens to or affects the Self.



[another analogy, this an original]

Electrical RLC Circuit Analogy:



We can abuse some simple electrical circuit terminology to sketch an Analogy for the Indian Samkhya Philosophy scheme Nature's qualities or gunas. Most Dualities turn out to be similar (+ / -, male / female, yang / yin, etc.). The same is true for Triads (thesis, synthesis, antithesis; etc.) such as the Samkhya gunas: tamas, sattva, rajas, simply translated for our purposes here as dull inertia, harmonious clarity, & restless rage. Practical applications of this terminology for spiritual practice are not profound but sometimes useful. To note just a couple of examples, we can first mention that Illusion or maya deviates from the clarity of sattva by splitting into dull tamasic "veiling" avarana & projecting rajasic superimposition vikshepa. First the Truth is hidden, then the False is projected & superimposed.

A second example that suffices for the moment would contrast the sattvic Clarity of Mind, ideal for spiritual practice with the opposite poles represented by the other 2 gunas. Dull inertia or tamas might even find a bit of an antidote in the restless energy of rajas, but transcending both is even better.

A simple RLC series circuit Analogy can model this interplay of the gunas.

The tamasic inertial quality can be modeled by capacitance  $C$ , such that the accumulation of substance, Charge is the "electrical pressure", voltage,  $V$  multiplied by this tamasic inertial parameter  $C$ , capacitance, or:  $q = C V$ . The same would hold for accumulated fluid as "capacity" times the "pressure" in a hydrodynamic or similar circuit. [Granted we are holding several parameters constant here to force the analogy & going against the grain of many electrical analogies where readily measurable Voltage is tallied instead of Charge of Current.

The sattvic analog quality would not be resistance,  $R$ , but rather its reciprocal, the conductance,  $G$ , such that the "flow" of Charge or Current,  $I$ , is proportional to that same "electrical pressure", voltage,  $V$  multiplied by the sattvic parameter  $G$ , conductance, or:  $dq/dt = I = G V$ . Again, the same would hold for fluid flow as "conductance" times the "pressure" in a hydrodynamic or similar circuit. We choose conductance  $G$  over the historically prior inverse concept of resistance  $R$  because the latter "negatively" impairs the "flow" while greater conductance enhances the flow.

In a electrical Phasor diagram (a specific application of a Real-axis / Imaginary axis Argand diagram) the tamasic  $C$  capacitance contribution is "imaginary" in the mathematical sense of being orthogonal to the "real" axis that charts the sattvic  $G$  conductance contribution.

In that same diagram, the rajasic influence is equally "imaginary" but is diametrically opposed to the tamasic contribution, so that the opposing effects tend to cancel each other out to some degree. Here, as with resistance  $R$ , we choose, instead of inductance  $L$ , its reciprocal, or rather the more "dynamic" reciprocal of  $\omega L$ , the inductive reactance, which paired properly with the "imaginary" number  $i$  is the

inductive admittance of reciprocal of inductive impedance. This can also be related to the "imaginary" part of the total admittance, namely the inductive part of the susceptance.

In any case, the rajasic analog quality would not be inductance, L, but something like the inductive admittance A, such that the "rate of change of flow" ( $\sim$  acceleration of flow)  $dI/dt$ , is proportional to that same "electrical pressure", voltage, V multiplied by the rajasic parameter A, admittance or:  $d^2q/dt^2 = dI/dt \sim A V$ . Again, the something similar would hold for accelerated fluid flow if we introduced turbulence, likewise a rajasic concept.

Confusing terminology aside, our Electrical Analogy for the 3 gunas gives us:

- 1) Conductance allowing "real part" free flow related to sattva, harmonious clarity.
  - 2) Tamas opposed by rajas, akin to "imaginary" influences of Capacitance & Susceptance.
  - 3) Tamasic Capacitance representing inertia.
  - 4) Rajasic Susceptance corresponding to "jittery" oscillating interference, wasted motion & energy such that "the faster you try, the slower you go."
- This Electrical Analogy for the gunas does little to model the "veiling" versus "projecting" aspects of maya & some other guna applications. But for discriminating inquiry into self-defeating qualities of Mind, like inertia & restlessness, the Electrical Analogy has some merit.

### [another Annamali Swami note]

Afterwards, the Self will take care of everything & you won't have to worry about anything any more. In fact, you won't be able to, because the Mind that previously did the worrying, the choosing & the discriminating will no longer be there. In that state you won't need it & you won't miss it.

A few of the terms which Sri Ramana used to describe the practice are "self-attention" *atma vichara* or "self-abidance" *atma nishta*. The 2nd word is *atma vichara* has various Sanskrit meanings, including "pondering, deliberation, consideration, reflection, examination, investigation" & in the Tamil Lexicon, it is defined it both as "deliberation" or "consideration", in the sense of "unbiased examination with a view to arriving at the Truth" or "investigation". Therefore the term *ātma-vicāra*, which Sri Ramana frequently used to describe the practice by which we can attain Self-Knowledge means Self-Investigation or Self-Examination, & denotes the practice of examining, inspecting, or scrutinizing our fundamental & essential consciousness "I am" with a keen & concentrated power of attention. Though the term *ātma-vicāra* can best be translated in English as Self-Investigation, Self-Examination, Self-Inspection, Self-Scrutiny, Self-Contemplation, or simply Self-Attention, in most English translations of Sri Ramana's teachings it has been translated as Self-Inquiry. This choice of the English word Inquiry to translate *vicāra* has had unfortunate consequences, because it has created an impression in the minds of some people that *ātma-vicāra*, or the *vicāra* "Who am I ?" as Sri Ramana often called it, is merely a process of questioning or asking oneself "Who am I ?"

This is clearly a misinterpretation, because in Sanskrit the word *vicāra* means Inquiry in the sense of Investigation rather than in the sense of Questioning. When Sri Ramana spoke of the *vicāra* "Who am I ?" he did not intend it to imply that we can attain the Non-Dual experience of true Self-Knowledge simply by asking oneself the question "Who am I ?" The *vicāra* "Who am I ?" is an Investigation,

Examination, or Scrutiny of our fundamental Consciousness "I am" because only by keenly Scrutinizing or Inspecting our Consciousness "I" can we discover who we really are – what this consciousness "I" actually is.



### Perception in terms of Buddhist Skandhas – an interpretation:

Perception analyzed with Qualified Non-Duality QND could be framed in terms of one interpretation of the Buddhist Skandhas which are traditionally discussed variously in other ways than what follows. The same holds for Dependent Origination which here is simplistically taken to mean: if A requires B for its existence, & B requires A, then by “dependent origination” neither independently or truly exists.

Letting Vision stand in for all the other Senses, with the understanding that the following can be applied to all of them, consider an Object of Visual Perception. That sense mechanism can never contact or verify the Object directly, being initially mediated by the Visual Form of the Object. Furthermore, what would be such a Form without an Object to which it applies, & what could be a Visual Object without the Form. Object & Form here are mutually-defining in the manner of Dependent Origination & thus neither is real in itself.

The Form in turn is detailed by the Perception signals, here light waves, Within Signal we include the entire chain of Neurophysiology to the mysterious point where constitutes primitive Thought & call it all the Perception. Perception & Form also exhibit Dependent Origination with neither independently real.

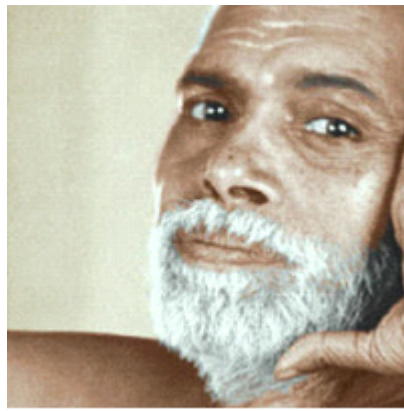
Interior to perceptual Neurophysiology, at early mental lever, Conceptual category is superimposed as in “this is a chair” – a radical editorial interpretation specific to the Perceiver.

Like a biological Genus this generalization identifies the Perception as that of an Object generically identified as “chair” for instance. Concept & Perception exhibit Dependent Origination with neither independently real.

Like a biological species perceptual Discrimination mentally specifies “a red easy chair” for instance. This specification pinpoints somewhat within the Conceptual category, another subjective editorial interpretation. Discrimination & Concept exhibit Dependent Origination with neither independently real. Finally Sense Thought Cognition registers, associates, & process the specified generalization but Cognition & Discrimination exhibit Dependent Origination with neither independently real. These 5 “skandhas”: Form, Perception, Concept, Discrimination, & Cognition have mediated Visual Perception of the Visual Object with Dependent Origination at the front end as well, between Form & Object. So too at the inner Subject, Dependent Origination applies to the Subject & the Cognition.

Thus 5 “skandhas” or steps in Visual Perception serially link Object & Subject by Dependent Origination with neither independently real. Consciousness illumines all that as an ephemeral reflection without establishing reality to any of it (UQND), or from another view (QND), without separation from any of it. In accord with UQND, Un-Qualified Non-Duality, pure, nondual Consciousness alone exists.

### Sri Ramana’s Inquiry



### Striking the target though aiming at an illusory substitute:

Even the sense "I am" is not continuous, though it is a useful pointer.

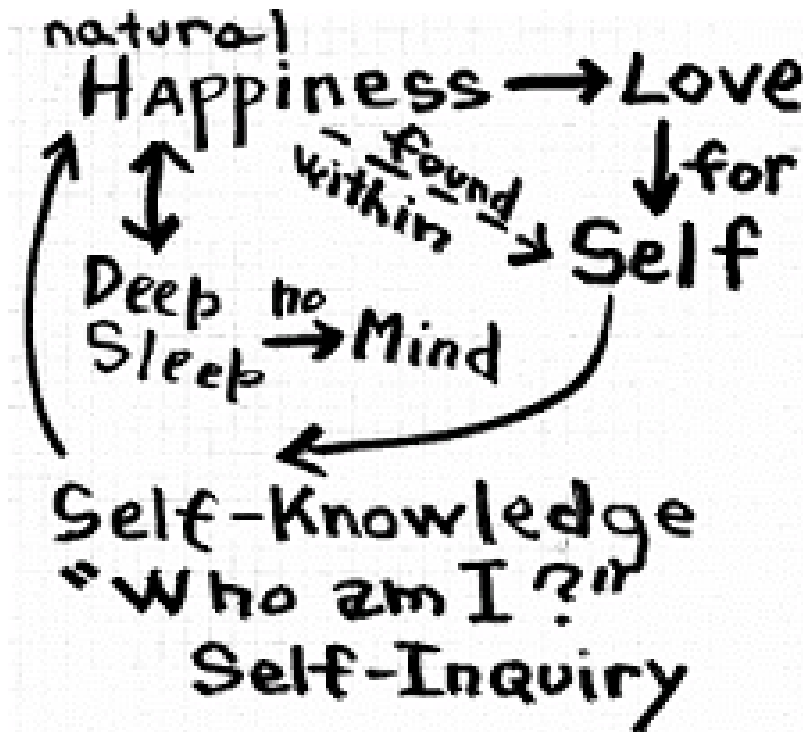
The above is an edited statement of Nisargadatta Maharaj found in Maurice Frydman's Maharaj compilation I am That. Similar hints are found in the records of Ramana Maharshi. The meaning is both curious & useful. Self-Inquiry, "Who am I?" in Maharshi's teaching, or "resting in the 'I am' " for Maharaj both have essentially the same meaning, & in both that "I" or "I am" is initially believed, falsely, to be the Individual "self", the Ego.

If aware of the Reality of the Absolute Self, then Self-Inquiry can be a turning into & "abidance" in that solely existent Reality, Brahman, the Self. But most of the time, for most spiritual aspirants, the "I" that

is more apparent is the Ego. In that case, the Self-Inquiry fails to find any such entity, leaving the true Absolute Self, self-revealed.

In that 2nd sense of Self-Inquiry, the inward "direction" toward the Ego is the seeking of an Illusion & not finding it. But, in addition, that inward "direction" is exactly the correct direction for the 1st meaning of Self-Inquiry, where "I" is the true Self from the onset. So "accidentally", the seeker finds the Self, though falsely looking for the Ego. Any number of silly analogies could bring home this distinction. Some hypothetical Neolithic hunter is training his children to bring home food for the tribe (apology to all vegetarians). Knowing how difficult is their prey, quick, elusive small animals, & also knowing how reluctant the children are to throw spears at a living creature (non-violence is natural), the "hunter" advises a false strategy that will coincidentally achieve the result. He instructs the child hunters that their objective is to still any rustling of leaves & branches by casting a spear right into the middle of the disturbance. The " rustling of leaves & branches" has no significance at all in itself, but that "direction" represents the exactly correct direction for striking the true target, the prey hidden behind & within the disturbance of the bushes. Aiming for that disturbance, their spears continue through in that right "direction" to strike the true target.

So is the Ego an illusory disturbance, posing as a "self". But the inward, subjective "direction" of that Self-Inquiry (of the 2nd sort) achieves the true result, identical to that of Self-Inquiry of the 1st sort.



### Hypothetical deleted scene from The Matrix:

Cypher: So Mouse, let me tell ya, this meeting I had with the Architect, like wow! He had more monitor screens than I knew even existed. He's on top of all of it.

Mouse: What were you doing, talking to the machines, Cypher ?

Cypher: Oh, ah nothin' special, just a little agreement I had to work out. Anyway, I got a peak at the core programs upon which The Matrix is coded, & man how robust & consistent! I see now for sure how that religious prophecy nonsense & all that is unnecessary & just wrong. Intelligent guys like the Architect have it all figured out, there's no need for any God in this Matrix, it's all Science!

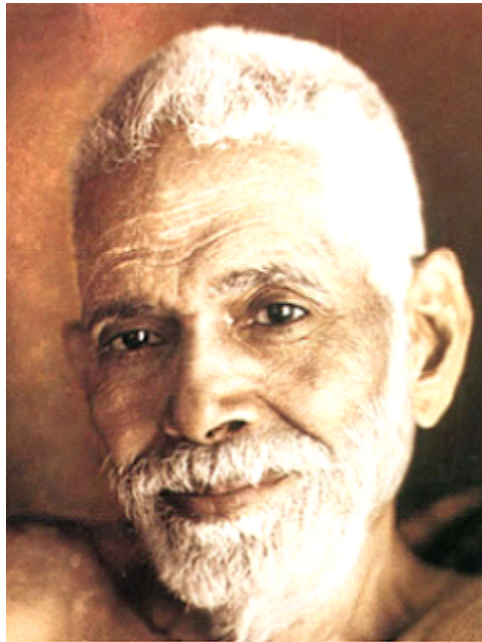
Mouse: Yeah, but just how does Mathematical robustness & consistency prove anything about our Matrix Universe & whether it's purely Mechanistic, you know – Materialist or Physicalist Scientific Realism & all that ?

Cypher: 'Cause all that sophisticated Math would not be needed by some Divine Force or Consciousness that could just wave a magic wand & poof, make the whole show by some Creation, some Intelligent Design.

Mouse: I don't get it Cypher. Why couldn't some divine Consciousness weave all this Matrix from infinitely complex patterns, the merest reflection from which appears like all our most robust Mathematics. Why not Cypher ?

[Mouse now muttering to himself after turning away from Cypher in disgust:]  
Man, that guy is as arrogant as those Machines. So proud of a little Mathematics that he concludes that we all are just Materialist machines ourselves. How does that explain Existence out of Nothing, Consciousness, self-awareness, happiness, & love, just for starters ?

Analogy of the 10th man (retelling of one told by Sri Ramana) :



Hiking the hills & needing to cross a raging snow-fed river in Spring, 10 traveling "Fools" made of themselves a human chain to safeguard their passage. Given the slippery stones underfoot & unexpected high water level & onrushing force, there was natural concern that they all had made it to the other shore. The first one to think of it began a head count, pointing at each, calling out as he wagged his



finger: “1, 2, 3, 4, 5, 6, 7, 8, 9.” Suddenly upset the poor Fool cried out: “That’s it, only 9. Omigosh! Who did we lose ?”

In horrified disbelief, another Fool repeated the head count: “1, 2, 3, 4, 5, 6, 7, 8, 9” & so did another, & another, until every Fool on shore gave it a try, all confirming the original tragic announcement. The confusing part for them, of course, was that no one could figure out who was the missing one. Easy for us, we aren’t shivering & wet with freezing river water, exhausted & frightened. But then again, it was kind of silly, given that they all followed the misguided example of the first, pointing only at other heads as they counted. If only one of them had kept track & counted the number of counts called, they would have been reassured when the only 9 counts were initially made.

Their luck soon changed when just then an eminent spiritual master & teacher, a Guru much revered in the region, came walking down their shore, having seen the pantomime of their plight from the distance as he approached, not needing to be within earshot get the picture. But upon listening patiently & trying in vain to explain the proper Arithmetic to them, he decided to quickly demonstrate after kindly letting them off the hook, saying that many people experience confusion like this, as when told that such & such will occur in 10 days. some will ask: “Does that 10 count today, or do we start counting tomorrow as 1?” “But practical experience is best, so here we go” he said, & continuing: “when I tap your head with my staff, you the first one call out 1 & next 2 & so on until I’ve tapped the last one.”

And so he did, & they called out, a bit nervous as they got to 9. But sure enough, they distinctly heard one last hollow bonk of the staff on a head & the call 10. There he was smiling & laughing with relief, the one the Guru had arranged to be last, the same first one the Guru saw start the counting, recognizing him now since he had seen him from a distance. Smiling with kindness the Guru concluded for him:

“Yes: Thou Art the 10th.”

When equating the Non-Dual Self with Absolute Reality Brahman, the most authoritative Upanishads repeatedly intoned the Mahavakya or Great Proclamation “Thou Art That”, with Absolute Reality, Brahman understood to be “That.”

In “Thou Art the 10th !” the actual number 10 has no particular significance other than in helping recall of the Parable. What matters is that each essentially makes the same mistake when failing to count himself, or more to the point, take himself into account. The remedy is to Inquire “who am I” in order to know oneself. Self-Knowledge, the direct result of Self-Inquiry, is also known as Self-Realization, Enlightenment, Liberation, & in the original languages: Moksha, Nirvana, Mukti, & so on. This is the ineffable Reality itself, ever inexplicable & beyond words.

[Robert Heinlein's hero in *Stranger in a Strange Land* drew from the same scriptures, without direct reference, when his planet-colony "visitor" was asked about the that colony's understanding of "God". Confused at first, that character, Michael Valentine, hesitated, pondered, & then realized what was being asked. Shaking his head in denial of the basic premise of the question, one about some separate super-being, the extra-terrestrial visitor responded: "Thou art God !" (Of course the "thou art" would not have been used unless the Mahavakya was being referenced. Written in the late 1950's & then published in '61, thus was pretty "far out" for an American sci-fi author.)



### Naiskarmya Siddhi

[her follows a to-be-continuing series of selections from the seemingly impossible to "find online" classic by Shankara's disciple Suresvara, on somewhat based on Shankara's Upadesha Sahasri "1000 Teachings", this one by the name Naiskarmya Siddhi (translated by A. J. Alston as "The Realization Of Absolute")]

Here is a clear statement of the true nature of the inner Reality whose sole function is to exist as the Witness & support of All. The existence & manifestation of all this World depends on its existence. If it did not exist, nothing would. [verse 4]

Failure to realize that one's own Self (atman) is the sole Reality is called Ignorance (avidya). ... Its destruction constitutes the Liberation of the soul. [verse 7]

The fire of right Knowledge arising from the Great Proclamations (mahavakyas) of the Upanishads burns up utterly the Delusion (moha) of the soul. [verse 8]

Since Liberation arises only from the destruction of Ignorance, action is not the means to it. Action cannot remove Ignorance any more than darkness arising from darkness (can remove darkness). [verse 24]

The Veda (shastra) is like the Sun, illumining the means to acquiring & avoiding for the benefit of those who from sheer ignorance desire the pleasant & shun the unpleasant. [verse 29]

Thus it has been shown on the authority of perception, inference & revelation that the Self is never separate from "the pleasant" in the form of supreme bliss, & that "the unpleasant" enters into no relation with it at all, & is like something non-existent. And from this it follows that all action whatever is prompted by false knowledge (mithya-jnana) of the form "may I have the pleasant, may I not have the unpleasant" arising from bare natural unawareness of the Self (svabhavya-atma anavabodha-matra), like the notion of Mirage & Silver which arise from unawareness of the Desert & of the Mother-of-pearl.

It is through Ignorance that one desires what one already has, such as a golden Necklace hanging (forgotten) on one's neck; again, it is through ignorance that, afflicted with delusion, one fears & tries to remove a ghost which seems to be in one's Shadow but which does not really exist. [verse 31]

In regard to things that one already has (but, being unaware of the fact, also wants to have) or has not (but supposes oneself to have & wishes to be rid of) "getting" & "avoiding" do not come through Action. Since it is Ignorance alone that is the obstacle (to realizing that one already has or has not got them), the "getting" or "avoiding" of them is to be achieved by knowledge. [verse 34]

Action itself arises from Ignorance, hence it can not destroy it. But right Knowledge can destroy Ignorance for it is the opposite of it, as the Sun is the opposite of darkness. [verse 35]

Self-knowledge is based on the self-revealed Reality alone, & its nature is to destroy Ignorance & the whole complex of factors of Action (karma) that arise from it as effects. It depends on the Vedic texts, etc., only for its rise. Once risen, it does not depend on them for destroying Ignorance. Knowledge of the Self guarantees the realization of the highest end of man through its mere rise, without needing to assume any new form or to depend on any external factor (e. g. Action).

Therefore right-knowledge (samyag-jnana) is the proper & sufficient means to get rid of Ignorance, which is the cause of the whole Ocean of Sorrow. If you say, "Action is the right means", we say, "No." [verse 37]

[Note that the Karma-producing Action here debated was a major doctrinal issue at the time, & can usefully more apply to our own practice when realizing that no "mental action" can yield Realization, but only deeper Knowledge, beyond the Mind, at the depth of one's certainty that: "I exist." Note also that "India's English" often prefers to say "I am" but "I exist" may better fit the Anglo-American usage of the verb "to be". ]



## Master Nome selections:

" ... *Consciousness is one and indivisible. It can neither separate from itself so as to become a plurality, nor undergo modification, nor bring forth out itself something other than itself. The perception of multiplicity is the result of the activities of one's senses. The great variety of sights, sounds, scents, tastes, and tactile sensations which constitute one's perception of the world are all, without exception, the result of sensory functions. So much is this so that the world cannot be said to be perceived apart from the senses. The sensory impressions constitute 'the world.'*" - Master Nome (Commentary on Siva Samhita, Reflections, 3.3.9, SAT 1991)

Desire is the urge to be happy. When faced outwardly it is foolish; inwardly, it yields Wisdom. Happiness is within. The sense of happiness in any experience does not come from the thing experienced. All experience is of the nature of the experiencer. The sense of reality in every experience does not come from the things experienced. The Self is the source.

Ego, manifestation, form and ignorance: these are like an optical illusion, a mirage, a dream without substance, the life-history of a fictional character, a rabbit with horns, and a person with a tail. Regard all thought as an empty echo and the world as a dream. Regard all manifestation as an hallucination or as a daydream lasting but a moment. Know the world to be unreal and yourself as not a character in it, and the dream is over. Consider the world to be a dream, and discover the absence of the dreamer. To expect the perception of forms - the world, body, senses, and thought – to disappear at its own level to transcend them is like expecting the dream character in one's dream to see the dream forms - dream world, dream body, dream senses, and dream thoughts - disappear within the dream, before waking up. When the forms - the world, body, senses, and thought - vanish, the Reality of pure, transcendent Being alone remains. Even when thought of as appearing, the Reality of pure, transcendent Being alone remains.

An unreal body performs unreal actions in an unreal world. Do not be afraid to let go of a world that does not really exist. Any object of experience has no more existence separate from the Self than printed letters from a page of paper, or waves from water. It is you who say that anything is real. The object does not declare its own reality. To know the Reality, know yourself. It is better to say the world in you than you are in the world. There is no world or any objective thing, and there is no one to experience or know it. The world is unreal. There has never been a single objective thing. All that is objective is illusion. Illusion is that which is not. All things change. That which is not a thing is unchanging.

The Self is neither the body nor thought. It is spaceless and timeless. As space is endless, clear, formless, embracing all, bound by none, all-pervading, ungraspable, and has no within or without, so it is with the Self. The conception of space requires mis-identification with the body. The conception of time requires misidentification with thought. Now is not a time. Here is not a location. Here and now is formless, real Being. The past and future have no reality. The fleeting present moment is also an illusion. Timeless Consciousness is conceived as time and all that time measures. When does time begin? When there was no time. But if there was no time, not then or now, did it begin at all? The cause is always seen in the effect, The effect is just the cause appearing as such. In Truth, there is only one cause. The ultimate cause of all, the Absolute is itself uncaused. The Absolute, the Self is neither caused by anything else nor does it cause anything else. Infinite, there is nothing beyond it produced by it. There is no cause for illusion; for illusion is unreal, and for an unreal effect there cannot be a real cause. Causality is itself illusory.

### Striking the target though aiming at an illusory substitute:

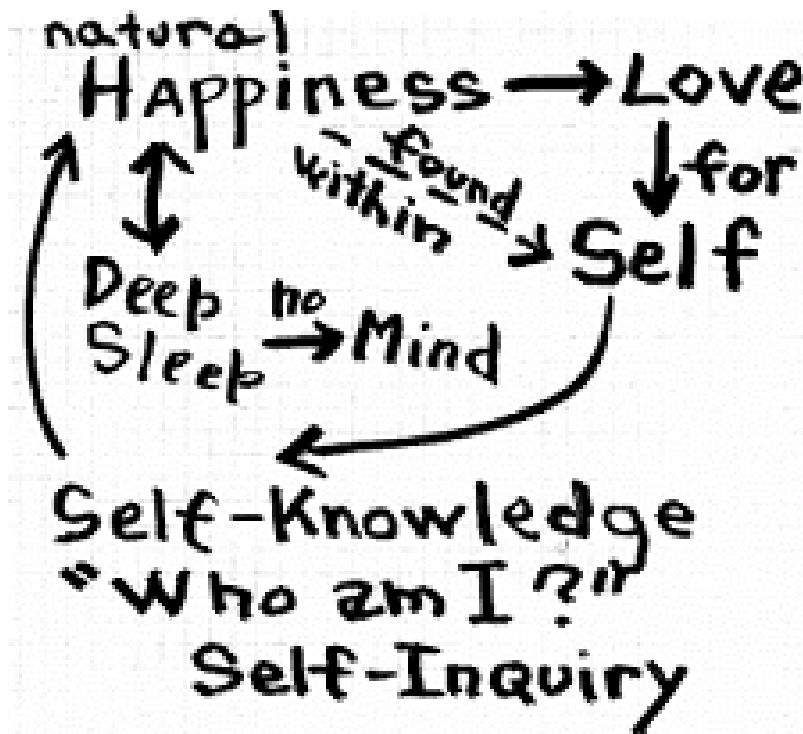
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### Satsang with Master Nome, disciple of Sri Ramana Maharshi

Difference, & change belong to the Senses & the Mind. The Self is undivided & without modifications. Whatever is subject to change is limited. The Self is limitless. Knowledge through the Senses & the Mind changes & ceases. Real Knowledge of the Self is ceaseless & never other than Being itself. This Knowledge is as limitless & invariable as Being itself. Just as all other thoughts are merely objective Perceptions, so is the Ego, which is not the Self & not a possession or attribute of the Self. One should

discriminate what is the Body, the Senses, the Mind, or "I" notion, or the aggregate of such, & inquire, "Who am I ?".

One should give up the Identity that appears in the Waking State of Mind & also the belief of reality in the Waking State itself. Likewise, one should not identify with what is of the Dream State, in which the Mind functions in a similar objective fashion. One must know himself as beyond that which is of Deep Sleep, which is a state of Causal Merger. The Self is the Witness of all states, is pure Consciousness, & is not an object of knowledge. It is the unknown knower. Though Consciousness cannot be known as an object, it, being formless & without duality, Consciousness can never be made distant from oneself. Therefore, the Self, of the nature of Consciousness, is always known as one's Own Nature. Consciousness is self-effulgent & does not require any other knowledge to know itself other than that which is its Own Nature, just as a light does not need another light in order to be seen, but is seen because of its own light.

The Self is the only Knower, & nothing else is so. It never comes into existence, for it eternally exists, & is without cause & effect. The Self & Self-Knowledge are not effects of anything. Just as the manifested & the un-manifested are 2 states superimposed upon the Self so, too, are Bondage & Liberation. As there is no day or night for the Sun itself so there is neither Knowledge nor Ignorance for the Self. Realizing the Self as having no connection with anything ever, one is himself the Truth of the Unborn, the Truth of No-creation, & is never born again & is never in Illusion again.

If one is immersed in Samsara, the repetitive cycle of Illusion, Births & Deaths, filled with Suffering, then the way to liberate himself is by Knowledge. Liberation, which is the goal of spiritual practice, is one's own if, inquiring to know the Self, he discards all notions of "me" & "mine," attains complete certitude in the Space-like nature of Reality, & abides devoid of physical & mental forms & the assumption of an Ego-entity.

If the Self would change states, such as states of Ignorance & Knowledge, of Bondage & Liberation, it would be destructible, & Liberation, itself, would be artificial or unreal. Liberation is not a change of state from one into another. It is not reasonable to imagine a separation & union in relation to the Self, for both would be transitory. The transient cannot be attributed to the Eternal, just as the unreal cannot be attributed to the Real, or the dual to the Non-Dual. As there truly can be neither union nor separation, Liberation cannot consist of the Individual entering into Brahman or Brahman coming to the Individual. The true nature of the Self is never destroyed, is changeless, is uncaused, & cannot be obtained or lost. The new appearance or coming into being of any state would be the effect of a precedent cause &, thus, changeful, transitory, & not self-existent; such cannot be permanent Liberation. Self-Knowledge alone is Liberation. Knowing the Self to be oneself is the greatest attainment. To wrongly assume the non-Self to be the Self is ignorance. The removal of the superimposed mis-conceptions, of what the Self is alone, constitutes the path to Liberation. No other view is reasonable, as such always involves some dualism, some belief in an existent Individual experiencer & a self-existent objective thing, & the conception that the Reality becomes other than what it is & the unreal actually comes to be. Liberation cannot be a change of condition, because such involves mutability & thus destructibility, parts or divisions, & a change in nature. Any belief that superimposition occurs on nonexistence, that Illusion can actually create itself or that there is no Absolute Self should be abandoned because the existence of Being, itself, is irrefutable, & it is not reasonable that something could come from nothing. Superimposition occurs on some real thing, & there is the one who knows this Ignorance. It is Ignorance of what, and for who is it ? If one so inquires, one finds that Being is, Consciousness is.



The supposedly knowing Mind & the Universe known are both imagined. Existence-Knowledge, which is Being-Consciousness, alone is Real. It exists without anything else. It alone is both the Knower & the known, but the forms of such are imagined. Difference, which manifests only in the Mind of the Waking & Dream States, is unreal. Non-Dual Consciousness alone exists.

The ancient Sages gave their spiritual instruction in Silence & with the Teachings revealing how “That you are (Tat tvam asi).” Inquiry into this instruction removes all the ideas of what is not the Self from the Self, like the proverbial negation of the Snake from the Rope. This negation is never of a Reality, but of false assumptions, or superimposition. If real things were negated, Liberation would be transitory or not at all, for how would it be possible for something truly existent to go out of existence or for something to change its nature ? The inquiry & negation eliminate Ignorance, Illusion, only. All that is objective, as well as the Ego, are negated by the Inquiry summed up as "not this, not this" revealing Being, which is Consciousness, the one Self.

The Ego is ignorantly assumed to be the Self &, thus, the knower. The conceptions of the Mind determine if one is endowed with wrong knowledge, doubtful knowledge, or true Knowledge. With mis-identification, there is wrong knowledge. That is, what is regarded as Knowledge is actually Ignorance. Thus, there is self-caused delusion about Happiness, Identity, & Reality. With spiritual practice, there is doubtful knowledge. That is, there is actual knowledge of Happiness, Identity, & Reality, but such is not steady. It is either a conviction, but without direct experience, or it is a conviction fused with experience, but not steady because of the need to destroy the remaining tendency to misidentify. True Knowledge is that state in which Knowledge is invariable & in which knowing & Being are one & the same. At all times, the same Consciousness is the only Knower, but it appears as an Ego, a dissolving Ego, or as purely Ego-less, just as a clear crystal appears as if endowed with different colors or as transparent according to the proximity of different colored things or the absence of them. In Truth, all such states & their content are known by the Self, have their apparent existence by the Self, which is free from them & depends on no thought whatsoever to know itself, & "all such states" do not exist apart from the Self, though the Self itself can never be other than the Knowledge, Being, itself.

Regarding the great aphorism, “Thou art That (Tatvamasi)” wise Sages declare that the primary meaning of That is the Absolute, Brahman, & the primary meaning of Thou is the Knower, or "I".

The essential meaning of That is the true Self. The essential meaning of Thou is only pure Being, pure Consciousness. The meaning of both is thus the same, & this is what "Art" expresses. "Art" is an expression of complete Identity. "Art" is realized by the relinquishment of other ideas regarding That &, most importantly, by Self-Inquiry into Thou. The deeper the inquiry into Thou, the more That is known as it is, for Thou Art That. No repetition of the idea, “I am That” “I am the Self,” or “I am Brahman” is intended, for such implies difference between the instructed & the instruction, between the meditator, the meditation, & the meditated upon, between the one desiring Liberation & the Liberation itself, between the self who would know & that Self to be known, & between the realizer & the realized. The Non-Dual Teaching of Identity with the Absolute Self, Brahman, is to be practiced by Self-Inquiry, full of clear Discrimination, that frees one of the false notion of Doer-ship, of being a sensing entity, of being an experiencer, of being a thinker, & such, & that Self-Inquiry discerns fully that the one Self is not the Body, Mind, or Ego, or anything connected with these. Then, one knows one’s own true Self to truly be Brahman.

The Knowledge of the Self becomes possible only when the Ego vanishes. What remains is the Self-evident, the Self-Knowable, the eternally existing, the forever liberated that has never been bound. The Freedom & Happiness of this Realization have no cause or reason. They are self-existing, as Being

itself is. Only unhappiness & Bondage seem to have reasons, which, with Self-Inquiry, are found to be merely Ignorance.

When the Knowledge that one is the Self, Brahman, is not veiled by the false notions that Reality is something other than the Non-Dual Self, that oneself is other than the Formless, motionless, immutable Self, that Happiness is other than the blissful Self, when not so veiled, the Knowledge is firm. Then, the mis-identification of the Self with the Body or any other form becomes impossible. The direct path of Knowledge is that in which one discriminates as described here, renounces the actions of the Body & Mind, frees himself from the ideas of being a Performer, experiencer, thinker, etc., abides free of outer sensing & inner conceiving activities, & thus knows the Self to be That. The practice of the Teaching of "Thou art That" is the Self-Inquiry: "Who am I ?" When the Knowledge of the Self which is the Absolute, is not contradicted by the false notions that one lacks Bliss & has desires, that one is not Consciousness & does [is the Performer of Action], & that one is not Being but is a bound entity, without such contradictions, the Knowledge is firm.

Though the Body is not the Self, the Self is not the Performer of Action, & Action is unrelated to Self-Knowledge & can in no way bring about the Liberation that this Knowledge alone yields, the holy sage who thus knows will always be manifesting what is True, Good, & Beautiful ["acting" as if in contradiction, but always rightly, if the real of appearance]. With Love for all beings, knowing all to be himself, endowed with equanimity & imperturbable peace, with no self-interest, he is ever engaged in the highest good, whether he appears active or still. His honesty derives from Truth itself, his Love from the indivisible Nature of Being, his Peace from the immovable Absolute, & his kindness & care from the perfect Fullness. How would it be possible for one who knows about Liberation & the Non-Dual Teaching of Identity with the divine Absolute Self to engage in conduct that would be otherwise ? Nonetheless, it is never possible to determine the state of a realized Sage from the outer appearances of the body with which he has no identity whatsoever. The Sage has gone beyond the Illusions of Life & death, never to return to that which never really was. He [or she] is serene in & as the Absolute, & abides as the Eternal. Whatever is done, he does nothing. Whatever is said, he remains Silent. Whatever is thought, he remains unmodified. For he has known himself, & he himself is what he knows. You Are That. Realize the Truth of this by Self-Inquiry.

[continuing to echo the Mahavakyas]

Supreme Knowledge, Consciousness, is Brahman [prajnanam brahma]. Attain Liberation by Knowledge & realize that true Knowledge is the Eternal, Supreme Consciousness itself. This Self is Brahman [ayam atma brahma]. Inquire "Who am I ?" & realize pure Being as the One—without—a-2nd [advaita]. I am Brahman. Abide in the natural state of the real Self, in the state of Identity with no other "I".

[echoing Sri Shankara]

Abide as That, which, when known, leaves no other thing to be known. Abide as That, the Happiness of which leaves nothing else to be desired. Abide as That, which, when realized, leaves no other Reality but itself. Abide as that which is the Self which alone exists Eternally, for it is That which alone is.

Master Nome defining Non-Duality in Shankara's system



The basic premise of Non-Duality is that the Absolute exists & that the Absolute is identical with oneself. Therefore, Self-Knowledge is equated with the Realization of the Absolute. The basic premise of spiritual practice is that one knows that the Absolute exists & that realizing it is of utmost importance. This realization is Self-Realization. What is needed For this Self-Knowledge, or Realization, is the relinquishment of the assumptions, or concepts, that yield the illusion of Bondage &, thus, Suffering. Knowledge of one's real Being as it is yields enduring freedom & peace. The true Self transcends the limitations of any kind of individuality, time, birth & death. It is impersonal & not confined to any Body or Individual.

One's approach to one's spirituality, Meditation, & this Knowledge is of paramount importance, for the approach very much determines the experience. How one views anything determines how it appears to him. Clarification of one's understanding of oneself causes one to arrive at Self-Knowledge. To know this as so is itself the dawning of knowledge. Deep Meditation dissolves the Ego, Ignorance, & Bondage of the one who ardently meditates. Self-Inquiry within oneself to know oneself reveals the true Self to be limitless Consciousness, Absolute Being, & unconditioned Bliss. This is one's very Existence. One should continue meditating on the teachings of Self-Knowledge by the practice of Self-Inquiry until one conclusively realizes the Self & abides without the least trace of Ignorance or Bondage. Listening, reflection, & deep meditation [shravana, manana nididhyasan] are said to constitute ways of practicing Knowledge. Inquiring "Who am I ?", knowing oneself free of mis-identification, & steady abidance as the Self always are the inner experiences of these.

On the path of Self-Knowledge "Discrimination" signifies ability to discern what is true & also implies the ability to determine the false or unreal from the Real. By so discerning, or discriminating one pursues Truth to realize it & destroys the dream of Illusion or Ignorance. Ignorance creates suffering. What destroys Ignorance reveals blissful Freedom, or Liberation. Ignorance is destroyed when one discerns that it is, indeed, Ignorance & not the Truth. Ignorance exists & is binding only if one conjures it up & believes it. If by Discrimination, one discerns its unreality, or false nature, it no longer binds & ceases to exist. In its place is found real Knowledge, which is Knowledge of the Reality itself As one, wishing to arrive somewhere, needs to 1st know where it is that he wishes to go & how to proceed to there, so, too, one needs to recognize that the place of arrival, which is the highest Truth, the means to

arrive, which is knowledge, & the traveler, which is oneself are all in the same place, of the same nature, & are, indeed, the very same thing.

Regardless of what names are given to the Supreme, regardless of what symbols are used, & what practices are utilized, there are certain views that are assumed around which all these names, etc. revolve. These understandings, views, or beliefs pertain to the Absolute, the Self, & what is regarded as Real, which in many cases will be the World or worlds. The great sage, Adi Shankara, observed that one can hold any of 4 views. One can adhere to an Un-Qualified Duality [UQD] view. This means sheer Duality without any exception.

On the other hand, one can possess a view of Qualified Duality [QD]. This is a belief in Duality with some exceptions. Alternately, one may hold a view of Qualified Non-Duality [QND], that is, some Non-Duality while retaining some exceptions or Non-Duality. Or one can embrace pure, Un-Qualified Non-Duality [UQND]. The view to which one adheres will determine what kinds of spiritual practices are engaged in & how they are practiced. These are not only basic views, forming one's beliefs, determining the manner of practice & the resultant experiences, but also represent degrees of depth, or height, of spiritual experience. Each succeeding one is more of the Truth, less of the Ego, more of Liberation, less of Bondage, more of Knowledge, & less of unexamined Ignorance. In one's spiritual aspiration, one necessarily has a view of what the Absolute is, be it a set of ideas or a result of inner experience. The deeper the experience, the more transcendent of notions it is & the more Non-Dual it is. An Un-Qualified Duality [UQD] view asserts that the Absolute is one thing & oneself another. There is a God, by whatever name called, & there is a separate soul, by whatever name called, & these are regarded as different in every respect. Though there may be similarities, such as both lasting forever, they are regarded as different as 2 distinct Objects, as different. With such an approach, one practices to establish some relation to the Supreme, the Lord, but there is no union or merger. Even in a heavenly realm, the distinction still persists.

In Duality, the Absolute is viewed as if with all the qualities of a person, but on a grander scale, distinct from all others. A Qualified Non-Duality [QND] view supposes the Absolute to be one thing & oneself another, but there is some sameness due to relation. The Absolute may be regarded as one's source, just as a spark has fire as its source, but it is not regarded as the same as the fire itself. The Absolute may be regarded as something to which one will eventually return, but it is not regarded as the same as one's own state now or as one's nature. With such a view, spiritual practice is to maintain a relation to the Absolute with the knowledge that one was once part of that limitless Being & one may return to it, but, for now, one must seek to deepen one's relation to that God. The Supreme is viewed as similar to a person, yet on a grander scale, but which has left its mark, spark, or a trace of itself in the individual.

With Qualified Duality [QD] as one's view, spiritual practice aims at the strengthening of the relation with the Lord, the Supreme.

The view of Qualified Non-Duality [QND] is that the Absolute is of the same nature as oneself, one's self being of the same nature as it, though there are distinctions, such as a difference in vastness, steadiness of experience, & such. It is said to be as a glass of water & the ocean. They both are water, the same thing, yet they are not the same. One's understanding can extend to the point of viewing the Absolute as a background of All, or as a substrate of all, as that from which everything arises & to which all will return, & even as that which pervades everyone & everything with a distinction between the pervader & the pervaded. There can be experience of union, but this will be followed by separation again, though there can be a memory of the union while differentiation resumes. The individual

experiencer remains, for whom all else arises, who thinks, who feels, who acts, & such. With the view of Qualified Non-Duality [QND], spiritual practice will be one of attempting merger or union. The Absolute is viewed more impersonally, as a greater intelligence or as some all-pervading presence. In pure, or Un-Qualified Duality [UQD], the Absolute is the Self, & the Self is the Absolute. There is no other Absolute & no other self. They are forever indivisible. Union is ever the reality, or it may be said there is never a division at any time. All differentiation is regarded as the mis-perception of a Rope to be a Snake; it is purely Ignorance, or imagination, & never real at anytime. There is no individuality, & the ego-death or destruction of that ignorant ego-assumption, with its concomitant ideas of all else, is by Knowledge. The practice is one of Knowledge, the prime method of which is Self-inquiry, the finding of the answer within oneself to the introspective Inquiry question, "Who am I ?" Knowledge, itself is the path, or the means of spiritual practice, & the method of meditation is Self-Inquiry. In Non-Duality, the aim of the reception & absorption of spiritual instruction is the Knowledge of "That thou art," as the Upanishad declares. In Non-Duality, the Absolute is known as Existence itself, or as Consciousness, itself Meditations on the substrate, the background, the all-pervading One, & such are understood as steps & not the final Reality. Reality, itself, is immutable, forever indivisible, always present, & without—a-2<sup>nd</sup> or anything other.

The view of oneself may be a collection of mis-identifications, or it may be actual Knowledge of oneself. The deeper, or higher, the view, the more Non-Dual it will be. It is Duality when one's identity, the "self" is regarded as an individual soul encased within a Body. It will thus be always less than & different from God. Even after Death, there will be a soul with another kind of Body. even if it be more subtle. Because of mis-identification, all the activities of the Mind & Body are regarded as one's own, & the existence of the Ego is unquestioned. Yet one dedicates these activities in service to God according to His will, thus attenuating the influence of Egotism.

In Qualified Duality [QD], the self is regarded as an individual soul with a spark of the divine within it. The soul should be guided by that spark. There is identity with all the activities of the Body & Mind & no real questioning of the existence of the Ego, but the inner divinity can guide these in addition to the will of God in an outer way.

In Qualified Non-Duality [QND], the "self" is regarded as the experiencer. This may be as a sensing entity or as a mental entity. Even as a sensing entity, the emphasis will still be on the awareness incorporated in the sensory experience, because anything spiritual presumes one is not identifying as a mere Body seeking mere sensory things. If there is merger, the experiencer remains or returns as the "ongoing reality" & the higher experience is regarded as that which comes & goes. The attributes of the Ego may be questioned or released, such as aspects of the Mind or tendencies of thought, but the Ego itself or Individuality, is not actually inquired into. The Individual is the one who is attempting to combine the higher experiences with the retained belief of a manifest World, which is perceived, or conceived, by a process of mis-identification.

In Qualified pure Non-Duality [UQND], the Self is known to be pure, Formless Being-Consciousness-Bliss, with no Individuality at all, & not defined by a Mind or a Body. It is not a "self" or a "soul", but the Non-Dual Self, without limit, definition, or form. It is the Reality, without coming or going, without Birth or Death. It is utterly impersonal & attributeless. The Non-Dual practice is that of singular Self-Inquiry to know the Self; not the Self in relation to anything else, but to know it as it is free of mis-identification. The Self is free of Subject & Object, & the Knowledge of the Self is non-objective. Hence, it is Self-Knowledge in which the Knower & the known are the same. One practices Self-inquiry so as to abide in steady Knowledge of the Self.

In Un-Qualified Duality [UQD], Qualified Duality [QD], & Qualified Non-Duality [QND], Knowledge becomes increasingly important. In Un-Qualified Non-Duality [UQND], Knowledge is of paramount importance for Knowledge alone destroys Ignorance, & what one seeks is to experience Reality as it is. To the degree that there is an increase of Knowledge of the Self, even accidentally, to that degree is spiritual advancement occurring in any spiritual practice undertaken with any view.

In Non-Duality, since the Absolute & one's Self are identical, it is all-important to realize the Self. Since the Self is the Reality, which ever is, & all differentiation is only imagined in Ignorance, the Realization comes by, & is identical with, the Knowledge of the Self, which alone destroys Ignorance. Since it is imperative to know oneself, the practice is that of Self-Inquiry to know the Self. When one recognizes that Non-Duality must be what is true, one takes the path to realize it.

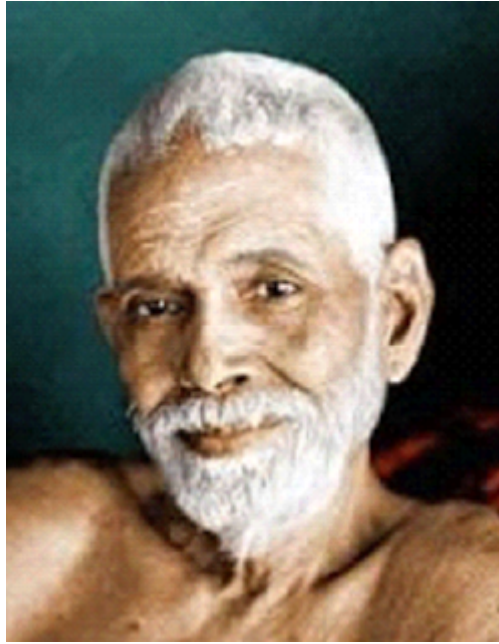
What one regards as real is, or becomes, one's experience. According to the degree of Duality or Non-Duality, what is regarded as real will be different. In all cases, there must be the breaking of attachment to the things of the World, but the depth reached thereafter is different. In Un-Qualified Duality [UQD] the World is regarded as real. It is the creation of the Supreme, God, unless one is an Atheist, in which case it is an accident of matter, but such would not be any spiritual view at all. The World is regarded as external, one seems to dwell in it, & the Supreme seems elsewhere. The determination of Reality is the Senses & the mental cognition of the same. In Duality, God is regarded as one part of Reality, & the Individuals, the World, & God seem as 3 distinct things.

In Qualified Duality [QD], the World is regarded as real & created, but it is the splendor, or manifestation, of the Supreme. Some part of the Supreme manifests its presence in the World in various ways. The World may be viewed its God's "Eternal Play" [lila], or as something that is temporarily "arising". The determination of Reality is still the senses & the Mind. The Supreme is seen as one part of the Reality, but it has left its spark, or something of itself in the individuals & in the World.

In Qualified Non-Duality [QND], the World is regarded as real as a projection of the Supreme, as a Dream of God, as a Creation of the Mind, as the Mind's play, as the energy of Consciousness, or as similar to these. The determination of Reality is still with the Senses & the Mind, & the Objective aspect is regarded as existent yet, in nature, more subtle than matter. Therefore, the Absolute, or the Self, is regarded as only one part of Reality, & not the only reality. In Un-Qualified pure Non-Duality [QND], there is no embodied Individual &, so, no World perceived by the Individual or the Body.

[The above themes & 1600 pages more are freely available as perused or downloaded PDF's, the sole occupants of a Public Microsoft Skydrive "Public Folder" accessible through [www.jpstiga.com](http://www.jpstiga.com)]

## No-Me Teaching



[in brief "No-Me Teaching" is primarily the Teaching of Nome, that is Master Nome. a no-physical-contact direct Disciple of Sri Ramana Maharshi in the Non-Duality no-physical-contact lineage Sri Dakshinamurti, Sri Ribhu, & Sri Shankara]

## World

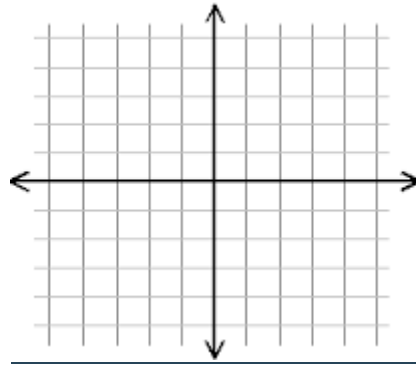
Preface – As just implied by "primarily", lesser additions by the author include analogies, side-notes & a secondary "dream" mission of "saving the World." Advaita Vedanta, the Teaching of Non-Duality, posits a Dream-status for the ""World"" so that "saving" it is to be understood within that stipulation. So long as a "World" is experienced, then "doing the right thing" is included among the better strategies for awakening from the Waking State Dream staged in that World. "Saving" that World to what ever degree possible, taking however long, remains of way of "doing the right thing." Despite the "primarily" part, we start off with one of those author-analogies to explain some of the emphasis on the "no-me" part, & emphasis on the Waking State Dream character of the World, & then only after some explanation of "saving the World."

Saving the World – After the immediately following Container Concept analogy (in partial explanation of the "no-me" part), there follows the briefest beginning of Master Nome's "no-me" Teaching. But first we notes some ground-breaking on his also-ongoing topic of the nature of Happiness. The short of it is that every breath we take, every turn, Right or Left, every thought & action has for its reason some incremental increase in Happiness (or move that way) or decrease / prevention of un-happiness. Because (as Nome's Teaching continues to explain throughout) the nature of Happiness is misunderstood, "doing the right thing" (on many levels) often does not occur. The "good" that is done by "good people" is unconsciously on-target, a possibility because everyone is in essence, Divine. Oversimplified, "saving the World" entails (as much as possible) inculcating. more widely, a better understanding of the nature of Happiness, along with encouragement & techniques for "doing the right thing" & more importantly complete Enlightenment, Awakening, Liberation, Self-Realization, or God-Realization (nirvana, moksha, etc.).



## Container Concept

The Graph's particular 2-D Space is also the TV or Cinema Screen, the Visual Screen of Image in the Mind (or on computer) [with 3-D suggested by perspective as in a drawing]. This one same empty expanse is the Container Space for all the big-category concepts & is repeated for each one. Empty Space is like empty Time or empty Mind, all just thought, & essentially the same thought. We're just not used to recognizing that similarity because we project Space & Time to be more than the thought of them. We project them to be objective realities "on the outside".



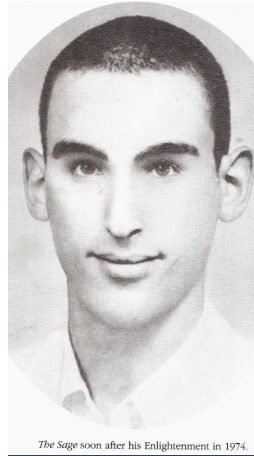
Container Concept – "Empty graph paper" represents is the Cartesian Container–Coordinate–Space, the core constituent sub-concept of our analogy. [Descartes' Graph reflected that sense of a "Space" with the grid from fishnets & later Greek geodesy (latitude–longitude).] The 2-D [2] school-days "graph", generalized to a limitless 2-D Space, models the 2-D "Visual Screen" of Image in the Mind, our window or windshield through which we look out in Perception or Imagination. We essentially duplicate the same is as artwork, the Cinema Screen, or TV, & later the computer monitor.

Perspective allows suggestion of 3-D which itself can be actualized in solid form or hologram in Space (or in a computer program), but present issue is well illustrated for 2-D & can be generalized for 3-D, 4-D, 1-D, & 0-D. That "issue" is the relationship between (x,y) Coordinate Points throughout the Container Space & the Reference Origin (0,0) at the "center" of the graph, at the crossing of the measuring Axes. Taking the 2-D "Visual Screen" of the Mind for one example, we note that each location on that Screen, each (x,y) Coordinate Point in that Container Space is referenced, measured, defined in relation to that Reference Origin (0,0). In any given Container Coordinate Space of Mind (any dimension) with Thoughts represented as Coordinate Points, the defining Reference Origin (0,0) represents the Ego—"I" or "Me". Thoughts include Concepts & Percepts, with Percepts being all we can "swear to" regarding a World. We may presume that Percepts correspond to real Objects in a World, but we can never know that for sure, or not. In fact, those Enlightened Sages, with access to greater Knowledge, assure us that in fact no real objective World corresponds to those Percepts. In either case, all we "know" about the World, via those thought Percepts, is "known" only in relation to the Ego—"I" or "Me" Reference Origin. Something is left or right, big or small, near or far, good or bad, & so on, only in relation to "Me".

Try to visualize a "chair" or any given object from "no perspective" whatsoever, in relation to no Reference Origin at all. Impossible ! We might entertain some vague "aerial" – oblique view, but it must be some viewpoint or another. Likewise, all seeming known Objects & Thoughts "contain" nested within the Concept or Percept, the Ego—"I" or "Me" Reference Origin.

Again, in brief, we must say that there is no "real" objective World corresponding to the Waking Dream impression of such. This is so, as will be show throughout this No-Me work, that because there is no "Me" there is no "real" objective World corresponding to the Waking Dream impression of such.

### Master Nome's Teaching about the Nature of Happiness



The Sage soon after his Enlightenment in 1974.

[actual quotes are so indicated]

True Knowledge is described in a number of ways. In one sense, True Knowledge is certainly regarding the real "place", the real Nature of Happiness. Seeing Suffering in Life, we naturally want to remove Suffering forever. Looking deeply, we see that the World does not, will not, & cannot deliver relief from Suffering & consequent Happiness. Sense experiences do not suffice [for pleasure perhaps, but not for Happiness]. Mental emotions & moods likewise fail to secure Happiness. Freedom from desire is more on track, as is freedom from the Ignorance out of which Suffering arises. Any accidental pause in Suffering is short-lived & insufficient so long as we fail to understand how such a reprieve came about, & how such can be repeated & continued.

Spiritual Bliss & Peace alone is lasting & anything less is only a lesser, short-lived, & accidental taste of real Happiness., True Knowledge alone is the permanent source of Happiness.

Noticing that Happiness is the one true motivation in Life leads to a life guided by that one motive, guided in one direction, That one direction lies "within", seeking Self-Knowledge by Self-Inquiry. In one form, such is an Inquiry into Bliss, a determination about Happiness that becomes an inquiry into "Being-Consciousness-Bliss, because Being-Consciousness-Bliss is the nature of the one Reality, the one Self." This connection between Happiness & Self-Knowledge constitutes the motivation for Self-Inquiry. Again, in terms of Happiness, this "one motivation behind all kinds of searching" entails becoming detached from worldly pursuits & desires with resulting "access to the inner source of Happiness."

### (some) informal summary notes about the Nature of Happiness

Philosophers struggle to define Happiness in terms of "well-being", "positive feeling tone", achievement of one's "well informed" (relatively wise) desires, & so on. The "Oracle" in The Matrix did a better job if

we could borrow her hint about "being the One." She said it's like falling in Love. No one has to tell you (no one could tell you, nor deny your claim). You just know it (directly) "through & through".

In the context of Non-Duality, the Sages tell us that Happiness is our Real Nature, as one sense of Ananda in Sat–Chit–Ananda, Existence-Consciousness-Bliss. For the same reason that we seek Self-Knowledge, seek to know our own Identity, we likewise seek Happiness, which is our Identity.

Cessation of Existence is inconceivable, so that those who identify with a Body will fear Death.

Enlightened or Ignorant, either way, such cessation of Existence is unacceptable because we intuit that this would bring an end to Happiness.

Self-Knowledge & thus true & lasting Happiness are gained by the removal of Ignorance as to our own Identity. So to inquire: Who am I ? & to subjectively find the "Inquirer" to be the answer, to be that pure Existence & Happiness. This alone is the final & lasting solution to our unending search for Happiness.

When I breathe, turn left or right, think this thought or another, all is done to increase Happiness or to decrease the loss of Happiness, for this is the only motive for anything. Complete Self-Knowledge includes the recognition that as Happiness itself, we can never find it outside, & once realized, we can never lose it.

In the meantime, the very mean, mean, "meantime", we chase external objects of desire in a Waking–Dream–World. When partial Happiness is apparently attained for the moment, that anxiety of the Mind relaxes, & a glimmer of true Happiness is experienced. But as the Buddha advised, in telling us that the nature of Worldly Life is suffering:

1) to not get what you want is Suffering

2) to get what you don't want is Suffering

3) to get what you want also includes Suffering because we sense that what appears in Time, with a beginning, will certainly have an end & be lost.

4) whatever the Happiness enjoyed when you get what you want, you still sense that you could have more or better, may have once had more or better, & that "others" already have more or better. Real Happiness never ends & has never left us, even if only dimly appearing as the "reference background" by which we "measure" lesser Happiness. We always know just how happy we are, or are not. We often know the same about others. Ever we "measure" against that "reference background" of perfect Happiness which is our own True Nature, the unwavering Reality of Happiness which is our very Existence.

## NMT, No-Me Teaching 4

### Note on true Happiness:

Happiness is felt, experienced, sourced & "contained" in the very heart of the conscious Mind. Happiness is in no way connected [affecting or deriving from] any external Object, but only in & from ourselves. We, as Consciousness, are the One that experiences Happiness. Though we seem to derive Happiness from external objects or experiences, the Happiness that we actually experience derives from Consciousness at the core of our Being. Desire for Happiness, fear concerning its diminution or absence, such "thought–waves" or vrittis leave the Mind troubled & unhappy. But "beneath" the superficial Mind, Consciousness ever remains peaceful & happy.

Agitation [rajas guna] in the Mind obscures [tamas guna] innate Happiness in the center of our Being. Upon temporary satisfaction of obscuring desires, some temporary subsidence of such vrittis in the Mind is felt as "partial happiness" – all to the extent & for that interval consistent with the degree & continuance of subsidence.

That "partial happiness" is a "whiff" of the limitless innate Happiness that is Consciousness. Sri Shankara, & before him the Buddha, among many sages from various traditions, delineated some details of this illusion of unhappiness. Buddha's 4 Noble Truths concerning the nature of Happiness could be roughly summarized as follows:

Life is of the nature of Suffering.

Suffering arises from Desire.

Desirelessness is Liberation.

Spiritual practice [as in his 8–fold Path ] is the way to Desirelessness & Liberation.

Further interpretive intuition implicit in the instructions of the Buddha could be extended thus:

Not getting what you want is Suffering.

Getting what you don't want is Suffering.

Even getting what you want is Suffering, because deep down you know that the temporary enjoyment is fleeting & will slip away, so that future loss is already intuited & is already painful.

Sri Shankara contribute additional insights amid his thorough discussion of the nature of Happiness: That an external object cannot produce Happiness is suggested by the fact that its enjoyment is less or even absent at certain other times & by certain other people.

Furthermore, increasing access to the supposed "happiness–producing" [such as having twice as much, etc.] does not increase the enjoyment proportionally, & sometime not at all. Even reversal to aversion to excess of the imagined "happiness–source" can be the case.

Further, Happiness is not within the Mind. Mental replay or memory of the supposed "happiness–producing" experience may be slightly enjoyable, but never to full extent of the immediate experience.

The Mind cannot fully [or at all] replicate a happy experience, thus possibly leading the former illusion of attributing the Happiness to an external Object.

In fact, it is removal of obscuring mental waves [vrittis], as mentioned above, that allows some glimmer, little or great portion of innate Happiness to shine through. Full & lasting Happiness, Liberation arises from transcendence of the Mind & naturally complete Renunciation regarding unreal external objects. Generally, disturbance in the Mind obscures the calm Peace of the Self, which is Pure Consciousness. To enjoy full & lasting Happiness, we need only return, consciously to the Mind-transcendence naturally but unconsciously experienced on a daily basis in Deep Dreamless Sleep.

### more Container Space analogies:

Just as Ego is the Reference "Origin" for thought & Mind, so is Now such for Time, Here for Space, & the Body for the World. Each is in fact another form of Ego [my self]: my Now time, my place Here, my Body.

Thoughts or pieces of an Image, a Sound, any Sensation or Thought-form can be compared [within the analogy] to Coordinate Points within an appropriate Cartesian Container Coordinate Space, all defined with reference to their respective Origins. So 2-D locations on the TV/Cinema/Visual-Screen of the Mind are referenced to the Origin of Central Focus or mental "Here" of the TV/Cinema Image Screen . More proper 3-D locations in "Physical" [perceived that way] Space are referenced to the Origin of Physical Here.

Thoughts, on the other hand, are referenced in Mind to the Ego-I or Me Origin. The 1-D Linear Thought-flow & Sound-sequence are referenced, just as is Time itself to the Origin of the Now Moment. The 3-D Tactile & Visually Scanned World of Objects in Physical Space could be said to have one's Body as the "Origin" which in this case is not an infinitesimal 0-D Coordinate Point like the other Origins.

In each case the premiere Sense Modality for each Coordinate Space analogy could begin with Hearing for the sequence of Sound, & by extension to the Flow of Time & of Thought. That Sense-association is of course "tight" for Sound Sequence even though some 3-D echo-location occurs as well, especially for bats, dolphins, etc. The extension of this same Acoustic Sense Modality to Thought & Time is by analogy.

For the 2-D "Screen" & 3-D Space, Vision predominates. Tactile Sense comes in as well for the 3-D Container Coordinate Space of the World of Objects. Each "great empty space" is perceived primarily by 1 or 2 Senses.

|   |         |
|---|---------|
| 1-D: Time, thought-flow, sound sequence           | Hearing |
| 2-D "Window / Windshield" of the visualizing Mind | Vision  |
| 3-D World of Objects                              | Tactile |

In another vein, the various Coordinate Space analogies correspond to "classical elements" of phases of Matter. Certainly Space is space & the World is space but also the solid earth. "Airy" Time, Sound, & Thought-flow then "belong" to the gas phase. To posit a 0-D thinking & imagining Mind with memory, etc. could by a stretch be connected to the Olfactory & Gustatory Senses where things may stink or taster sweet.

Mind of course includes Time, Space, & the World. But specifically focusing on Mind itself as one of the Container-Spaces, ever with Thoughts as the Coordinate Points & the Ego–I or Me as there reference Origin, models for Mind appear in 5 different dimensional aspects:

0-D for the core [false] Ego Identity, Me

1-D for the sequence of Thought

2-D for the visual screen of the Mind

3-D for the theater of the Mind

4-D for lifetime identity Personality, born, growing, dying in Waking State Time

The 1-D Space of Time overlaps somewhat with the Mind's 1-D for the sequence of Thought, with Moments for the points on the Timeline with Now another Origin along with Ego. Sound & other Sequences compare as well, with Auditory Sense most aligned with this 1-D as in the chart up above. Almost by default Olfactory & Gustatory Senses matched up with 0-D, in some vague way. Olfactory especially aligns a bit with Ego, or at least the Limbic System in terms of fear & other Emotions. Vision as been lined up internally with the 2-D Screen of the Mind & also 3-D via Perspective & internally in the Theater-Stage of the Mind. But 3-D properly belongs to Tactile [somato-sensory Somesthetic, Proprioception, Nociception, Haptic-touch including lateral motion, pressure, enclosure. contour following] & Vestibular-balance. Yet even Tactile Senses, like Vision creates 3-D one dimension at a time. Using 1-D Time-sense we instinctively measure a visual scan or a feeling by how long it takes in context, all things considered. This gives us the 1-D of Length as a Perceptual Concept. In some orthogonal sense [generalized "perpendicular"], another Dimension is simultaneously "calculated" as Width & "multiplied so to speak " by Length to yield 2-D "Area" or general "expanse". Again in another orthogonal sense a 3rd Dimension is likewise "calculated" as Depth & "multiplied" again to fill 2-D "expanse" out into tangible "volume" or Mass. In this way Tactile & Visual Sense , create a 3-D World or ant given Object, one Dimension at a time, quick enough to seem simultaneous. So the chart op above loosely links the Senses with big-category concepts/mental-projections. From there the ancient "elements" or phases are, by serendipity, loosely matched to both Senses & characteristic Dimensions, to some degree. Even Fractal Dimensions can be worked into the Concept scheme. For one example, a 2-D sketch could contain edges & outlines. Some 2 ½ Dimension could indicate the shading & texture suggestive of 3-D. Likewise, 4-D Space-Time has with Here & Now at (0,0,0,0) Origin.

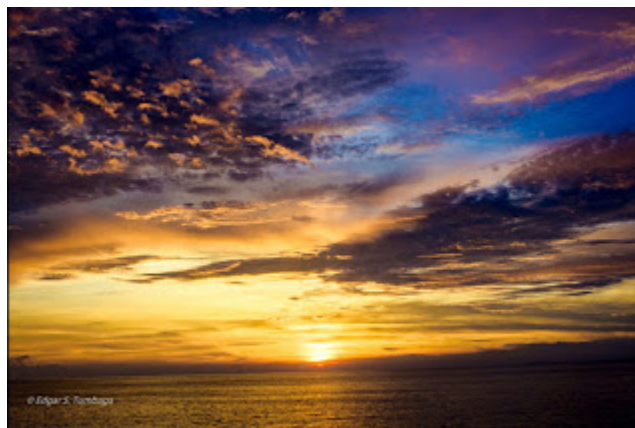
So again, the World fills Space with Objects, etc. as points with an extended Macro-Origin reference as the Body. While Hearing naturally parallels Time in Sound & Music, all being mostly 1-D, Vision naturally scans 2-D Screens suggestive of 3-D Space. These Sense Perceptions along with Tactile, etc. Senses concretize a World. While the Body is an extended or Macro-Origin reference Origin for the coordinate space of the World, that same Body can be a Micro-Space in itself, with it own smaller Macro-Origin as perhaps the Brain. The Body-skin marks the inside–outside boundary in the World All of this imaginative association serves only to reduce the "magical" function of the Mind to a repeated pattern of simple Ideas. To flesh out additional detail [among a number of imagined others] of these Container Coordinate Spaces, we can see the Body as a small Micro-Container-Space in itself. The boundaries of a Micro-Container-Space constitute the line dividing Inner from Outer, in that latter case between the physically inner Me & the Outer World. A Micro-Container-Space in 3-D Physical

Space might be one's Vicinity, in 1-D Time it might be one's Lifetime. A Micro-Container-Space around a 2-D map of Mind's thought or a 3-D or 4-D Space-Time of such thoughts could be the Personality enclosing Ideas close around the Ego-Origin.

Back in the 3-D or 4-D World of Objects, where the Body, a Micro-Container-Space in itself, serves as the best practical Macro-Origin for Objects outside that Body. Similarly, the Lifetime Micro-Container-Space could be a Macro-Origin for a longer scale of Time, just as the Vicinity Micro-Container-Space could be a Macro-Origin for a larger scales of Distance. The infinitesimal Now & Here Origins still serve as Origins within the Time & Vicinity Micro-Container-Spaces. If pressed for a "more infinitesimal" Origin within the Body Micro-Container-Space, which alone best serves as a Macro-Origin for the World of objects, then such a more "inner" Origin might be the Brain within the Body, or the Cortex, neither completely infinitesimal, but still rather discrete. Each Macro-Origin/ Micro-Space is the same kind of "local neighborhood" in each case. Body – Planet – Star system – Galaxy – Galaxy Groups etc. are successively larger Macro-Origin/ Micro-Spaces or "local neighborhoods".

Mathematical categories & curiosities aside, the point of these simplistic models is to suggest that Mind, Time, Space, & the World are not objective "givens" with fixed qualities. Different people experience these differently, & each of us also does so differently at different times. However modeled, or not, these big-category concepts are mental projections, not fixed realities. The Coordinate Space models suggest that the same old "space with a center" Idea is repeated over & over again for Mind, Time, Space, & the World. More importantly, these represent the net of Illusion that distracts us from recognition of our core Identity, the Non-Dual Brahman, the Self of Absolute Existence, pure Non-Dual Consciousness, & complete Happiness, Love, Bliss, Peace, & Liberation.

Moreover, the establishment of a Reference-Origin is a coalescence of an Ego or pseudo-Ego like Now, Here, the Body. Given the Ego or pseudo-Ego, a "world" appears, a "world" of Mind, Time, Space, ... Lost in the Mis-identification of Ego & Superimposition of a "world" is one's True Nature: including Happiness. Mis-identifying Happiness, one fails to "do the right thing" due to chasing the wrong target. There results a World gone wrong where we need to "save the world", starting by recognizing the various forms of Ego & the loss of Happiness.



## UQD

To further illustrate in a concrete way some "Defining Non-Duality" distinctions between Un-Qualified Duality [UQD], Qualified Duality [QD], Qualified Non-Duality [QND], & Un-Qualified Non-Duality



[UQND], we consider the "mystery" of Theodicy, that of evil in the World & why God allows it to exist. (Perhaps since we are delving into the "World" in this episode, it may serve to repeat our occasional "value-disclaimer": whatever good might be accomplished with, say a hundred billion dollars, whatever the practical value such funding might have, never for a micro-second could we consider relinquishing the liberating Teaching of Non-Duality, Advaita Vedanta, for such a pay-off. Whatever the World holds is unreal, whatever leads to the Self-Realization of Non-Duality is priceless beyond all imagination).



## Theodicy

– to further illustrate Theodicy, evil in the World & why God allows it to exist.

Testosterone Monsters – Mostly males, but a few females have stretched the envelope of credulity when it comes to cruel Theodicy, so to speak. Long-term sexual slavery & sadistic abuse is incredible. Mass murder, genocide, Inquisitions, slow boiling of enemies, quartering by horses & the “rack”, hanging by the tongue, the genitals, the intestines, you name it. Unspeakable cruelty & terror, a thousand cuts, covering a skinned victim with covering sheets of cellophane to prolong survival & pain – what is the point ? Sado-sexual cross-wiring & hate, sick adrenaline-rush from a real-live horror movie, it is baffling. Extracting information by dismemberment, nailing scrotum or tongue to a table, subjecting the victim to be devoured by fire, insects, crabs, rodents, wild beasts, or dogs. Daily immersion in feces, overheating & crowding, freezing, withholding sleep, food & water, attaching electrodes internally & to pain centers in joints, teeth, eyeballs, private parts, & so on. How can this be, what does it mean ? Such super-dense ignorance foretells long-term compensating karma & fierce obstacles to awakening for the perpetrator. Perhaps some accelerated karmic catch-up is a factor for the victim, who can say ? No God “allows” this most horrid of Ego manifestation. And yet considering the selfish nature of Ego, only glimmerings of Divine self-nature explain why is not even worse. For true “pure” Ego, anything goes when it’s the other guy. Mis-directed self-love always rationalizes the pain of a victim as somehow deserved. The same mis-directed self-love always paints the act as loyally following orders, seeking revenge & honor, or some other twisted explanation.

That all would be part of what we later call the rajasic side. But dull-minded neglect & indifference, the other tamasic side of human cruelty can be just as crushing. Giving birth to AIDS infested fetal-alcohol (and/or "gifted" with HIV, syphilis, etc) babies dangerously born to too-young mothers & rape victims, babies pre-addicted to crack cocaine & heroin, how can there be such neglect ? Getting high &

“partying” in the a filthy room, leaving babies locked in roach & rat infested, unclean restrooms, with stopped-up, overflowing toilets, babies “toyed” with by cigarette burns & sold by the hour to sexual predators, how can there be parents like this ? And how different are they from the luxuriously pampered privileged one inheriting millions or cheating hundreds of have-nots with financial swindles, when those same through selfish greed, indifferent contempt, war-mongering & political hate serve as active or passive accomplices to families freezing & starving, lying sick in the streets & roadways ? Not for the first time, nor last, there arises the enigma of Theodicy, that mystery of evil in the World, & questions like: how can a loving God let all the "bad things" happen ? To various questioners, various first answers could be offered in terms of UQD, QD, QND, & UQND. Only some such explanations can be introduced here in the partial outline that follows:

I) UQD, Qualified Duality – adherents for starters live in denial about how mean-spirited God would have to be to have eternal Hell, to leave the vast majority excluded from Calvin’s Predestination, Rapture, or whatever might be the current & Last Days elitist clubhouse. Pushing all that under the rug first, they attempt to console themselves with “God’s will” & his “mysterious ways.” But when their young daughter is stricken with painful & fatal disease, or raped & tortured by a child molester, some understandably turn their backs on that God when their blind faith has thus been too sorely tested. War & evil of all sorts can overwhelm the UQD practitioner.

II) QD, Qualified Duality – adherents are "soft" on hell but more rationally find mystery in Theodicy, God’s destiny or justice, that includes the existence of evil. In a circular mutually modeling cycle, Crime & Punishment Legal systems mirror & inspire Crime & Punishment Theological systems, & vice versa. In neither case can the grim enjoyment of revenge & retribution satisfy the grief of loved ones. At the same time, revenge punishment offers precious little "closure" balm to innocent victims who suffer, & of course less solace to those who die.

III) QND, Qualified Non-Duality adherents include some who take a subtler but also weak position on Theodicy, & this QND subset itself can be well divided into 2 groups for clarity. One still retains some metaphysical version of a RWOT [real-world-out-there] ranging from varieties of Deism-Panentheism to all kinds of Gnostic & Theosophical hierarchies of planes & levels with many hierarchies of beings. Exoteric Buddhism & Hinduism, for instance, retain almost biblical heavenly hosts & demonic hosts, armies at war with each, like traditional religion’s angels & demons. Levels of heaven & hell abound, though usually not eternal hell. Astral planes of all description are the scene for elaborate delineations of karma, where hopefully, mysteries of Theodicy get lost or forgotten in all the confusion. In a sense this strategy, at best, results in a plan of not getting distracted by theodicy, dealing with what "learning experience" comes your way, but primarily getting on with one’s real job of striving for union with God, the Buddha-Mind, or the Tao. The 2 groups filter all of the foregoing through roughly 2 distinguishable models for a RWOT [real-world-out-there]: both QND & less than highest UQND. Nirguna Brahman, Buddha-Mind, Dharmakaya, most absolute Tao, by whatever name “co-exists” in some fashion with Saguna (with form) Brahman or equivalent. This latter more objective aspect of Absolute Reality or God projects, dreams, or “like a spider extruding its web” somehow manifests a Universe out of its own substance. God’s Dream or Lila ("Sport, Play, Dance"), or web of Illusion (Maya is a more friendly tone) contains all of "us" as evanescent characters playing out multi-lifetime karma –learning. Rehabilitative sentences (ajudicated) with R & R rewards on various heavenly, hellish, & other planes are determined by our thoughts (especially last ones), words & deeds that obscure the reality of God in & as it all. Evil describes the wrong turns that we dream-characters take in our winding path. Victims of karma thereby fulfill retributive punishment from former transgressions recorded in the akashic records or their own minds. So no matter how horrible, the suffering is

expiative, like Purgatory on the fly. Ultimately, as generalized above, union with God is the destiny of all these dream characters or projections/sparks with whose immortal souls live through many, thousands or millions of lifetimes as required.

Nirguna Brahman (Absolute Reality without Form) & Saguna Brahman (Absolute Reality without a little Form left in) is a distinction that becomes far more virtual in the 2nd group, verging toward Nirguna Brahman alone which is UQND, Un-Qualified Non-Duality. What we will repeatedly return to as the “Counting Problem” is embraced here in the negative in that “there is only One even if it can seem that we are many.” Life & the Universe are illusions from which we awaken to rediscover that we are One all along.” How this can happen remains a mystery as it must because the only resolution lies in the context of Un-Qualified Non-Duality, UQND where it just plain never happened. Evil, Suffering, & Theodicy are branded with the status of Illusion, but this can still be weak solace to one who is suffering or who is or knows an innocent victim of Evil. Progressively, from the furthest advanced edge of QD Qualified Duality through QND Qualified Non-Duality there is growing recognition that Ego is the selfish fount of misguided, ignorant Evil. So then seeking Liberation, “erasing the Ego” is the only solution. Further into Qualified Non-Duality, QND toward UQND, Un-Qualified Non-Duality, the surprise is no longer in the perverse depths of consummate Evil whenever it appears. Rather, in contemplating the inversion that is Ego, we must be surprised that, with "out for number one" Ego at the “helm”, Evil is not even worse. Rather than feeling betrayed by God for “allowing” Ego, this seeker is grateful for the Grace that holds Ego–Evil at bay, limits it, admits Goodness, & in the end redeems all from evil Ego.

IV) UQND, Un-Qualified Non-Duality alone has an answer for Theodicy, evil, Ego, & all suffering. Knowledge alone liberates, knowledge of the Self as Brahman "1-without-a-2nd". Words cannot express Un-Qualified Non-Duality, UQND but more words will be directed at hinting & pointing as we proceed. Looking back across this brief Outline, we metaphorically see that needless suffering, Ego, evil & such are the “fly in the ointment” for UQD, QD, & QND, a fatal flaw in every one of them that belies posing as a complete understanding.

V) SPAM [scientism–physicalism–atheism–materialism], needless to say, can only face Evil & Suffering with “fear & loathing,” enough to inspire suicide in any such adherent who is not living in denial. In this “last” or “first” properly but listed-out-of-order entry, there is no God, so no Theodicy or divine mystery or answer to Evil. Instead Evil is trumpeted as a salient "proof" against the existence of God. Taking on the lamest & least appropriate spokesmen for spirituality, the most obdurate Fundamentalists within UQD Un-Qualified Duality & their Bibles, all at face value, SPAM adherens they see no answer forthcoming at all to their question: "how can there be a God if "He" allows evil & suffering in the World. For SPAM, evil proves no-God. So again, the contradiction of evil Theodicy is resolved only in the “all Form is unreal” absolute resolution of Un-Qualified Non-Duality, UQND reviewed in acronyms.

SPAM = Scientism-Physicalism-Atheism-Materialism

UQD = Un-Qualified Duality

QD = Qualified Duality

QND = Qualified Non-Duality

UQND = Un-Qualified Non-Duality

Typically, there is the “allow” term in the: how can there be a God if he "allows" Evil & Suffering in the World. This “allow” part of the objection carries a context of complete micro-management by special creations & miracles at all times, & a divine "Legal Justice" system context. The God of Un-Qualified Duality, UQD has his fingers in every pie, all the time, or else he doesn't exist, they would say. Any undesired outcome is “God's will” & he seems mean-spirited for intending & dictating the nasty ones. There “should” be no disease, no evil, no death, but only great family planning. God could not exist if he fails the criteria for fair play, good intentions, & support of life, liberty, justice, & the American way, the pursuit of, even if never finding, Happiness, & generally a good GDP & low unemployment rate for all. Then the fact that some of us are born weak, fat, sick, ugly, & impoverished is another issue but we'll take that up another day under "identification with the body". All goes to show that God is not very nice, even without the unspeakably insane eternal Hell, so therefore he could not exist, so say SPAM adherents.

Defining Non-Duality – one's spiritual practice



The view to which one adheres will determine what kinds of spiritual practices are engaged in & how they are practiced. These are not only basic views, forming one's beliefs, determining the manner of practice & the resultant experiences, but also represent degrees of depth, or height, of spiritual experience. Each succeeding one is more of the Truth, less of the Ego, more of Liberation, less of Bondage, more of Knowledge, & less of unexamined Ignorance.

In one's spiritual aspiration, one necessarily has a view of what the Absolute is, be it a set of ideas or a result of inner experience. The deeper the experience, the more transcendent of notions it is & the more Non-Dual it is. An Un-Qualified Duality [UQD] view asserts that the Absolute is one thing & one's self another. There is a God, by whatever name called, & there is a separate soul, by whatever name called, & these are regarded as different in every respect. Though there may be similarities, such as both lasting forever, they are regarded as different as 2 distinct Objects, as different. With such an approach,

one practices to establish some relation to the Supreme, the Lord, but there is no union or merger. Even in a heavenly realm, the distinction still persists.

In Duality, the Absolute is viewed as if with all the qualities of a person, but on a grander scale, distinct from all others. A Qualified Non-Duality [QND] view supposes the Absolute to be one thing & oneself another, but there is some sameness due to relation. The Absolute may be regarded as one's source, just as a spark has fire as its source, but it is not regarded as the same as the fire itself. The Absolute may be regarded as something to which one will eventually return, but it is not regarded as the same as one's own state now or as one's nature. With such a view, spiritual practice is to maintain a relation to the Absolute with the knowledge that one was once part of that limitless Being & one may return to it, but, for now, one must seek to deepen one's relation to that God. The Supreme is viewed as similar to a person, yet on a grander scale, but which has left its mark, spark, or a trace of itself in the individual.

With Qualified Duality [QD] as one's view, spiritual practice aims at the strengthening of the relation with the Lord, the Supreme.

The view of Qualified Non-Duality [QND] is that the Absolute is of the same nature as oneself, one's self being of the same nature as it, though there are distinctions, such as a difference in vastness, steadiness of experience, & such. It is said to be as a glass of water & the ocean. They both are water, the same thing, yet they are not the same. One's understanding can extend to the point of viewing the Absolute as a background of All, or as a substrate of all, as that from which everything arises & to which all will return, & even as that which pervades everyone & everything with a distinction between the pervader & the pervaded. There can be experience of union, but this will be followed by separation again, though there can be a memory of the union while differentiation resumes. The individual experiencer remains, for whom all else arises, who thinks, who feels, who acts, & such. With the view of Qualified Non-Duality [QND], spiritual practice will be one of attempting merger or union. The Absolute is viewed more impersonally, as a greater intelligence or as some all-pervading presence. In pure, or Un-Qualified Duality [UQD], the Absolute is the Self, & the Self is the Absolute. There is no other Absolute & no other self. They are forever indivisible. Union is ever the reality, or it may be said there is never a division at any time. All differentiation is regarded as the mis-perception of a Rope to be a Snake; it is purely Ignorance, or imagination, & never real at anytime. There is no individuality, & the ego-death or destruction of that ignorant ego-assumption, with its concomitant ideas of all else, is by Knowledge. The practice is one of Knowledge, the prime method of which is Self-inquiry, the finding of the answer within oneself to the introspective Inquiry question, "Who am I ?" Knowledge, itself is the path, or the means of spiritual practice, & the method of meditation is Self-Inquiry. In Non-Duality, the aim of the reception & absorption of spiritual instruction is the Knowledge of "That thou art," as the Upanishad declares. In Non-Duality, the Absolute is known as Existence itself, or as Consciousness, itself Meditations on the substrate, the background, the all-pervading One, & such are understood as steps & not the final Reality. Reality, itself, is immutable, forever indivisible, always present, & without—a 2nd or anything other.

The view of oneself may be a collection of mis-identifications, or it may be actual Knowledge of oneself. The deeper, or higher, the view, the more Non-Dual it will be. It is Duality when one's identity, the "self" is regarded as an individual soul encased within a Body. It will thus be always less than & different from God. Even after Death, there will be a soul with another kind of Body. even if it be more subtle. Because of mis-identification, all the activities of the Mind & Body are regarded as one's own, & the existence of the Ego is unquestioned. Yet one dedicates these activities in service to God according to His will, thus attenuating the influence of Egotism.

In Qualified Duality [QD], the self is regarded as an individual soul with a spark of the divine within it. The soul should be guided by that spark. There is identity with all the activities of the Body & Mind & no real questioning of the existence of the Ego, but the inner divinity can guide these in addition to the will of God in an outer way.

In Qualified Non-Duality [QND], the "self" is regarded as the experiencer. This may be as a sensing entity or as a mental entity. Even as a sensing entity, the emphasis will still be on the awareness incorporated in the sensory experience, because anything spiritual presumes one is not identifying as a mere Body seeking mere sensory things. If there is merger, the experiencer remains or returns as the "ongoing reality" & the higher experience is regarded as that which comes & goes. The attributes of the Ego may be questioned or released, such as aspects of the Mind or tendencies of thought, but the Ego itself or Individuality, is not actually inquired into. The Individual is the one who is attempting to combine the higher experiences with the retained belief of a manifest World, which is perceived, or conceived, by a process of mis-identification.

In Qualified pure Non-Duality [UQND], the Self is known to be pure, Formless Being-Consciousness-Bliss, with no Individuality at all, & not defined by a Mind or a Body. It is not a "self" or a "soul", but the Non-Dual Self, without limit, definition, or form. It is the Reality, without coming or going, without Birth or Death. It is utterly impersonal & attributeless. The Non-Dual practice is that of singular Self-Inquiry to know the Self; not the Self in relation to anything else, but to know it as it is free of mis-identification. The Self is free of Subject & Object, & the Knowledge of the Self is non-objective. Hence, it is Self-Knowledge in which the Knower & the known are the same. One practices Self-inquiry so as to abide in steady Knowledge of the Self.

In Un-Qualified Duality [UQD], Qualified Duality [QD], & Qualified Non-Duality [QND], Knowledge becomes increasingly important. In Un-Qualified Non-Duality [UQND], Knowledge is of paramount importance for Knowledge alone destroys Ignorance, & what one seeks is to experience Reality as it is. To the degree that there is an increase of Knowledge of the Self, even accidentally, to that degree is spiritual advancement occurring in any spiritual practice undertaken with any view.

In Non-Duality, since the Absolute & one's Self are identical, it is all-important to realize the Self. Since the Self is the Reality, which ever is, & all differentiation is only imagined in Ignorance, the Realization comes by, & is identical with, the Knowledge of the Self, which alone destroys Ignorance. Since it is imperative to know oneself, the practice is that of Self-Inquiry to know the Self. When one recognizes that Non-Duality must be what is true, one takes the path to realize it.

What one regards as real is, or becomes, one's experience. According to the degree of Duality or Non-Duality, what is regarded as real will be different. In all cases, there must be the breaking of attachment to the things of the World, but the depth reached thereafter is different. In Un-Qualified Duality [UQD] the World is regarded as real. It is the creation of the Supreme, God, unless one is an Atheist, in which case it is an accident of matter, but such would not be any spiritual view at all. The World is regarded as external, one seems to dwell in it, & the Supreme seems elsewhere. The determination of Reality is the Senses & the mental cognition of the same. In Duality, God is regarded as one part of Reality, & the Individuals, the World, & God seem as 3 distinct things.

In Qualified Duality [QD], the World is regarded as real & created, but it is the splendor, or manifestation, of the Supreme. Some part of the Supreme manifests its presence in the World in various



ways. The World may be viewed its God's "Eternal Play" [lila], or as something that is temporarily "arising". The determination of Reality is still the senses & the Mind. The Supreme is seen as one part of the Reality, but it has left its spark, or something of itself in the individuals & in the World. In Qualified Non-Duality [QND], the World is regarded as real as a projection of the Supreme, as a Dream of God, as a Creation of the Mind, as the Mind's play, as the energy of Consciousness, or as similar to these. The determination of Reality is still with the Senses & the Mind, & the Objective aspect is regarded as existent yet, in nature, more subtle than matter. Therefore, the Absolute, or the Self, is regarded as only one part of Reality, & not the only reality. In Un-Qualified pure Non-Duality [QND], there is no embodied Individual &, so, no World perceived by the Individual or the Body. [The above themes & 1600 pages more are freely available as perused or downloaded PDF's, the sole occupants of a Public Microsoft Skydrive "Public Folder" accessible through [www.jpstiga.com](http://www.jpstiga.com)]

## NMT, No-Me Teaching 5

a short Satsang with Master Nome – "Meditation"



One absolute Being forever is. It manifests as the Existence of all things & of all beings. It manifests itself as the Consciousness that knows in all beings. It manifests itself as the perfect, omnipresent Grace that shines as Happiness in the hearts of all beings. To know oneself as completely this absolute Being is the purpose, the essence, & the very substance of meditation. \_

Meditate in a manner of dissolution so that there remains the Grace that is present everywhere, yet there is no recipient of it. Meditate in a manner of dissolution so that the Mind is absorbed in the Real Knowledge, which is Consciousness, like a piece of salt dissolves in water.

Meditate in a manner of dissolution of the false Individuality so that the Identity, once imagined to be located in the reflection in the mirror returns to the original Existence which is this Absolute Being. Dissolve. Be absorbed. True Knowledge is the way to accomplish this completely. With the dissolution of the false identity, absorption of the "I" in the Self, all perplexity disappears, all confusions are resolved, & all Bondage vanishes. For this true Knowledge of your Being, the Self of all, inquire, "Who am I?" Inquire & thus dissolve & be absorbed.

The ever-shining Existence, the perpetually-existing Consciousness, & the perfection of Grace are what remain.

If you truly ask the question, "Who am I?" there is no particularized thing called "I", yet all that there is thoroughly "I". There is nothing other than the one Self. Dissolution, or absorption, is only in Knowledge. In truth, there is no distinct, separate thing, with its own form, to dissolve, but only the Knowledge that recognizes this is called "dissolution."

Nothing prevents you from meditation from beginning with the same intensity to which you are accustomed to end. The ability & the source are there all the time.



Even if something were to be made up that appeared as a Veil, still, it would not depart from being within the Consciousness that knows it.

[responding to a question about awakening from a daydream to waking]

Then next perceptions or ideas arise, & they seem as if real. The "reality" seems equal, thought after thought, experience after experience, & state of Mind after state after Mind. The "reality" does not diminish. It is constant. That which is constant is "you".

All of the forms that are illumined or taken to be real are not constant. Not only does the sense of reality derive from you, but the reality, just the Existence, is "you". If there is a Thought, the Existence in that Thought is "you", though you are not a Thought. If there is a daydream, or if the daydream appears as if solidified or crystallized, the Existence of all that is "you". There is no state in which the Existence ever becomes other than what it is. It cannot go out of itself [out of existence].

The Thought & the crystallized daydream never depart from being within that Existence. The Existence, itself though, is entirely without Differentiation.

The very existence of Illusion is your Existence. Once Illusion is imagined, it is your Reality that is lent to it. When you lend Reality to Illusion, Reality, as it is, is not seen.

So, dissolve Illusion. Since Illusion consists entirely of imagination & your belief in it, there is no difficulty in its destruction, or Liberation from it.

When in Illusion, the Reality is still so close that it seems as if the Illusion cannot be separated from that Reality. The Wise know that this is only indicative of the immediacy of the Reality & its homogeneous nature.

Even though Illusion so appears, you can still easily discern what is true & what is not, what is Reality & what is only a mere Illusion. Discern what is self-existent versus what is entirely dependent on your belief in it.

If you profoundly notice from where Happiness comes, you remain peacefully detached from all of the Illusion. You identify as the undivided Oneness that pervades all forms, but you are not attached to any of them.

The Thought is that objective confused happiness will make something seem more real, but it doesn't. Confused happiness makes it less real.

The Thought makes true Happiness seem less real & veils it. Knowing the source of happiness yields detachment from all of the unreal appearances. You remain as their undivided Existence but not entangled with the appearances. There is a great, unmatched fullness in this.

Comparison of Ribhu Gita selections (Sanskrit & Tamil by Master Nome):

S8.2 [meaning Sanskrit version chapter 8, verse 2]

I am the same as Brahman, I am the Self. There is no doubt of this. One who is firm in the conviction that I am Chaitanya (the Conscious Self) is called a Jivanmukta (liberated while alive).

S8.3

I am the Self, which is Consciousness. I am Param-Atman (the Supreme Self). I am attributeless (including absence of Gunas, "binding qualities"), I am higher than the highest. One who has this certitude is called a Jivanmukta (liberated while alive).

S8.3

I beyond the Self triad of Bodies (gross physical, subtle dream astral, & Deep Dreamless Sleep causal), I am Brahman, Consciousness. One whose final conclusion is that I am Brahman is called a Jivanmukta (liberated while alive).

S8.4

One who has no Body or such (mind & ego), who is certain that he is Brahman, & who is filled with the highest Bliss, & who revels in Bliss is called a Jivanmukta (liberated while alive).

T8.2 [meaning Tamil version chapter 8, verse 2]

One who has the certitude "I am the Supreme Brahman, without the 3 Qualities (gunas) of (illuminating) Sattva & the others (agitating Rajas & Tamas dullness), the Truth transcending the highest, of the nature of Consciousness–Bliss" – this is a Jivanmukta (liberated while alive). One who certitude "I am the Eternal Supreme Self without the 3 Bodies (gross physical, subtle dream astral, & Deep Dreamless Sleep causal), of the nature of Knowledge, the mass of Bliss, the One, the Eternal" – this is a Jivanmukta (liberated while alive).

T8.3

One who ever abides in Bliss, with no trace of attachments to the Body or such (mind & ego), in the certitude "I am the Supreme Brahman", the One, is a Jivanmukta (liberated while alive). One who is all Silence & in great Bliss, rid of Delusion, & is of the nature of Consciousness alone, without a trace of the sorrow-ridden Ego, is a Jivanmukta (liberated while alive).

## Introduction to a new review of Vedanta Analogies & Vedanta-like Analogies

### Some classic Vedanta Analogies in brief:

"The 10th" is about 10 ignorant fools who forded a stream & on reaching the other shore counted themselves to be nine only. They grew anxious & grieved over the loss of the unknown 10th man. A wayfarer, on ascertaining the cause of their grief, counted them all & found them to be 10. But each one of them had counted the others leaving himself out. The wayfarer gave each in succession a blow telling them to count the blows. They counted 10 & were satisfied. The moral is that the 10th man was not got anew. He was all along there, but ignorance caused grief to all.

"The Necklace" is about a woman who wore a necklace round her neck but forgot it. She began to search for it & made enquiries. A friend of hers, finding out what she was looking for, pointed out the necklace round the seeker's neck. She felt it with her hands & was happy. Did she get the necklace anew? Here again ignorance caused grief & knowledge happiness. [more about these & other such analogies to follow]

Happiness lies deep within us, in the very core of our being. Happiness does not exist in any external object, but only in us, who are the consciousness that experiences happiness. Though we seem to derive happiness from external objects or experiences, the happiness that we thus enjoy in fact arises from within us.

Desire and fear agitate our mind, and obscure from its view the happiness that always exists within it. When a desire is satisfied, or the cause of a fear is removed, the surface agitation of our mind subsides, and in that temporary calm our mind enjoys a taste of its own innate happiness. Happiness is thus a state of being – a state in which our mind’s habitual agitation is calmed. The activity of our mind disturbs it from its calm state of just being, and causes it to lose sight of its own innermost happiness. To enjoy happiness, therefore, all our mind need do is to cease all activity, returning calmly to its natural state of inactive being, as it does daily in deep sleep.

The science of being is incredibly simple and clear. The science of being begins with observation and analysis of something that we already know but do not fully understand. This science does not study any object of knowledge, but instead studies the very power of knowing itself – the power of consciousness that underlies the mind, the power by which all objects are known.

### Ashatavakra, Illusions, etc. Ashtavakra Gita selections

1.2 – To attain Liberation, turn away from experience of the Senses like poison.

1.6 – Right & wrong, pleasure & pain, are modes of the Mind. They are not your concern. You independent of those modes, neither the Doer or Enjoyer [experiencer of pleasure or pain], nor do you reap Karma [consequence of actions], so you are always free.

1.7 – You are the one Witness of all that is & always totally free. Your only Bondage is not knowing this.

1.8 – The thought: “I am the Doer” is the bite of a poisonous snake. Drink the antidote of knowing “I am NOT the Doer” & be happy.

1.9 – Burn down the forest of Ignorance with the fire of the Knowledge: "I am Pure Consciousness" & be happy & free from sorrow.

1.10 – You are unbounded Consciousness — Bliss, Supreme Bliss, in which the Universe appears like the Illusion of a Snake in a Rope, so be happy.

1.11 – If you know your self to be free, you are free. If you know your self to be bound, you are bound. It is like the sayings, “You are what you think” or “thinking makes it so.”

1.12 – You are Self—the Solitary Witness, perfect, all-pervading, One. You are free, desireless, at Peace. The Universe is but an Illusion within you.

1.13 – Meditate on this: “I am Consciousness alone – Non-Duality itself.” Give up the idea that you are separate, a person, that there is anything external or internal.

1.14 – You have long been bound thinking: “I am a person.” Let the true Knowledge: “I am Consciousness alone” be the sword that frees you from Mis-identification.

1.18 – That which has Form is not real. Only the Formless is permanent. Once this is known, you will not return to Illusion.

1.19 – Just as a mirror exists both within & without the reflected image, the Supreme Self exists both within & without the Body.

2.4 – Just as waves, foam, & bubbles are not different from water, so the Universe emanating from the Self is not different from the Self.

2.5 – Look closely at cloth & see only threads. Look closely at the World & see only the Self.

2.7 – From Ignorance of the Self, the World appears, just as from Ignorance about a Rope, it may appear to be a Snake. In true vision, no Snake appears but only the Rope. Likewise in true Knowledge no World appears but only the Self.

2.9 – The Illusion of a Universe appears in me as Consciousness just as does "silver" [nacre] in a shell's "mother-of-pearl", or a "snake" in a "rope", or "water" in a "mirage".

2.10 – As an earthen pot returns to clay, a wave to water, a bracelet to gold, & so is the Universe resolved into Me as Consciousness.

2.15 – In Reality, Knowledge, the Knower, & what is to be Known do not exist. I am the stainless Reality, the Self, in which they appear, only through Ignorance.

2.16 – Duality is the root of Suffering. The only remedy is to realize that what is seen does not exist & that I am the one, stainless, blissful Reality which is Consciousness.

2.17 – I am pure Consciousness, without the attributes which are only imagined. Continually reflecting on this, I "abide" in the Absolute beyond imagination.

2.18 – For me, neither bound nor free, there is neither Bondage nor Liberation. Illusion has lost its basis & come to an end. In my Self all things exist, though ultimately, they do not truly exist.

2.19 – Having seen for certain that the Universe & the Body are without form or substance I am revealed as Consciousness alone where Imagination has no place to hold on.

2.23 – On the limitless ocean of my Self, in the wind of Consciousness, there arise the myriad mind-waves of a World.

2.24 – In the limitless ocean of the Self, the wind of thought subsides & the great vessel of a World & its Individual captain both lie "ship-wrecked".

2.25 – Wondrous is it how in the limitless ocean of the Self, waves of beings arise, collide, play for a time, & then disappear according to their nature.

Given that the Asthavakra Gita is such a wealth of expedient, practical spiritual advice amidst transcendent proclamations, we might institute a first installment of warnings found in certain Sanskrit terminology encountered in spiritual texts. These are the "unreal" obstacles which are best addressed so long as they seem to be real. A sample list [with simple rather than complete scholarly explanations] of some of the "obstacles" includes:

Antahkarana – "internal organ" of perception the Mind: including Ahankara, Buddhi, Chitta, Manas

Bheda – difference

Buddhi – Antahkarana's organ of intellect of discrimination & determination (mostly helpful)

Abhasa – projection

Abhimana – attachment

Adhasa –subjective positive illusion of individuality

Ajnana – not-knowledge, i-gnorance

Aropa – objective positive illusion of the world of objects

Avarana – veiling part of Avidya ignorance or Maya (God's "ignorance")

Avidya – not-seeing, ignorance

Bandha – bondage

Chitta – Antahkarana's organ of mental impressions, memory, feelings, emotion

Dosa – defect

Guna – binding "rope" or quality: Sattva, Rajas, Tamas

Kama –craving

Klesha – 5-fold version of the "7 deadly sins"

Manas – Antahkarana's organ of will (sankalpa) & doubt (vikalpa), image forming mind, desire

Maya – cosmic Illusion

Moha – dense delusion

Pasa – bondage

Rajas – restless Guna, fantasy projection & craving

Samsara – cycle of birth & death, re-incarnation, smaller cycle of non-spiritual life

Samskara – persistent tendencies, some from previous lives (serial waking state dreams)

Sankalpa – unquestioned assumption

Sattva – attachment to static order, but also harmony & balance, the best Guna

Tamas – dull Guna, attenuation of discriminative intensity

Upadhi – modification, what absolute Consciousness does NOT have

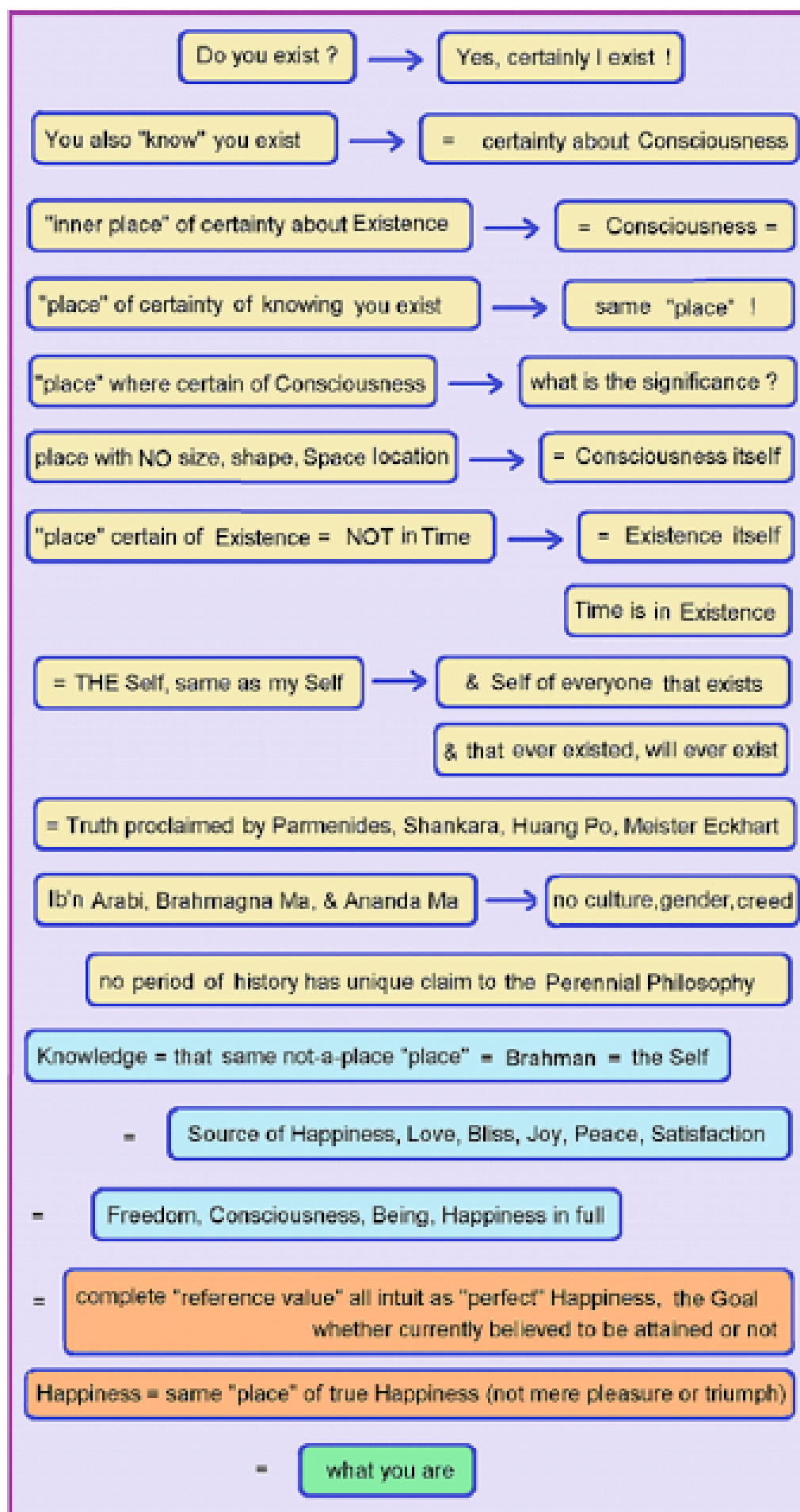
Vijnana – Buddhi

Vikalpa – doubt

Vikshepa – projecting part of Avidya ignorance Vivarta superimpose

Vritti – mental mode, wave, vibration, restless patterns of thought

Ramana Maharshi Vedanta Analogies, & Ashtavakra





[some Ramana Maharshi quotes]

Since you are Consciousness there is no need to attain or cultivate it. All that you have to do is to give up being aware of [misidentified with attached to ... ] other things, that is of the not-Self. If one gives up being aware of them then pure Consciousness alone remains, & that is the Self.

Your present knowledge is due to the ego & is only relative. Relative knowledge & memory requires an object & subject.

The state of Self-Realization is not attaining something new or reaching some goal which is far away, but simply being that which you always are & which you always have been. All that is needed is that you give up your Realization of the not-true as true, ... regarding as Real that which is not real. That stage transcends the Seer [subject] & the Seen [object]. There is no Seer [subject] there to see anything. The Seer [subject] who is seeing all this now ceases to exist & the Self alone remains. Realization is simply being oneself, not knowing anything or becoming anything. If one has realized, one is that which alone is & which alone has always been. One cannot describe that state. One can only be that.

If the idea "I am the Body" is accepted, the selves are multiple. The state in which this idea vanishes is the Self since in that state there are no other objects. It is for this reason that the Self is regarded as one only.

The Body itself does not exist in the natural outlook of the real Self, but only in the extroverted outlook of the Mind which is deluded by the power of Illusion [Maya, avidya, ajnana],

[a Ramana Maharshi analogy]

The 3 states [Waking, Dream, Deep Dreamless Sleep ] come & go, but you are always there. It is like a cinema. The Screen [~ Consciousness ] is always there but several types of pictures appear on the Screen & then disappear. Nothing sticks to the Screen, it remains a screen. Similarly, you remain your own Self in all the 3 states. If you know that, the 3 states will not trouble you, just as the pictures which appear on the Screen do not stick to it. On the Screen, you sometimes see a huge ocean with endless waves; that disappears. Another time, you see fire spreading all around; that too disappears. The Screen is there on both occasions. Did the Screen get wet with the water or did it get burned by the fire ? Nothing affected the Screen. In the same way, the things that happen during the Wakeful, Dream & Sleep states do not affect you at all; you remain your own Self. All these 3 states come & go. The Self is not bothered; it has only 1 state.

[more Ashtavakra Gita selections]

7.3 – In the shoreless Ocean of myself, a World is imagined. I am peaceful & formless. In this alone I “abide”.

7.4 – The Self is not in objects, nor are objects in the pure & infinite Self. The Self is Free of attachment & desire, ever tranquil, in this Truth alone I abide.

7.5 – Truly I am Pure Consciousness & the World is like a passing magic show. In my Self there are neither thoughts of acceptance or rejection.

8.1 – When the Mind desires or grieves over anything, accepts or rejects anything, feels joy or anger, is pleased or displeased by anything – such is Bondage.

8.2 – When the Mind does not desires or grieves over anything, accepts or rejects anything, feels joy or anger, is pleased or displeased by anything – such is Liberation.

8.3 – If the Mind is attached to the experience of any Sense Perception, this is Bondage. When the Mind is not attached to the experience of any Sense Perception, this is Liberation.

8.4 – When “I” appears, there is Bondage. When there is no “I”, there is Liberation. Knowing this to be the Truth, neither accept or reject anything.

9.8 – Renounce desire through deep detachment. Renounce the objects of the World, & renunciation of desire will follow. Now you may live as you like.

10.1 – Give up desire, the main enemy, along with gain, itself full of loss, & all earnest efforts that give rise to the other two. Practice indifference to everything.

10.2 – Look upon friends, lands, wealth, houses, wives, gifts, ... & all apparent good fortune as a magic show or dream lasting some 3 or 5 days.

10.3 – Know that where desires prevail, there is the World’s Samasara. Establish yourself in firm non-attachment, & be free of desire & be happy.

10.4 – Desire constitutes the only Bondage. To be free of desire is Liberation. Cultivate non-attachment to Worldly objects & joyfully realize the Self.

10.5 – You are One, pure Consciousness. The World is inert & unreal. Even Ignorance is unreal. So what is left to desire or know ?

10.6 – Possessions, children, wives, bodies, pleasures – these have been lost to you, life after life. However attached as you have been, still they are now lost forever.

10.8 – For how many lifetimes have you done hard & painful labor with body, Mind, & speech ? Why not bring all that to an end ?

11.3 – One who knows for certain that adversity & success come & go according to Karma controls his Senses & has neither likes nor dis-likes.

11.4 – Knowing for certain that birth & death, happiness & suffering, come & go in accord with Karma, one sees that it is not possible to accomplish desires. He favors "non-action", so that even when engaged in actions, he remains unattached.

11.5 – Anxiety produces misery & nothing else. Dropping all desires, he is free, happy, serene, desireless, & at peace everywhere.

11.6 – Realizing: “I am not the Body, nor is the Body my possession – I am Consciousness itself”, one attains the Absolute & no longer thinks of things done or left undone.

11.7 – “Truly all is my own Self.” This conviction brings freedom from desire & imagination, One who knows this is no longer concerned with what he has done, what he has not done.

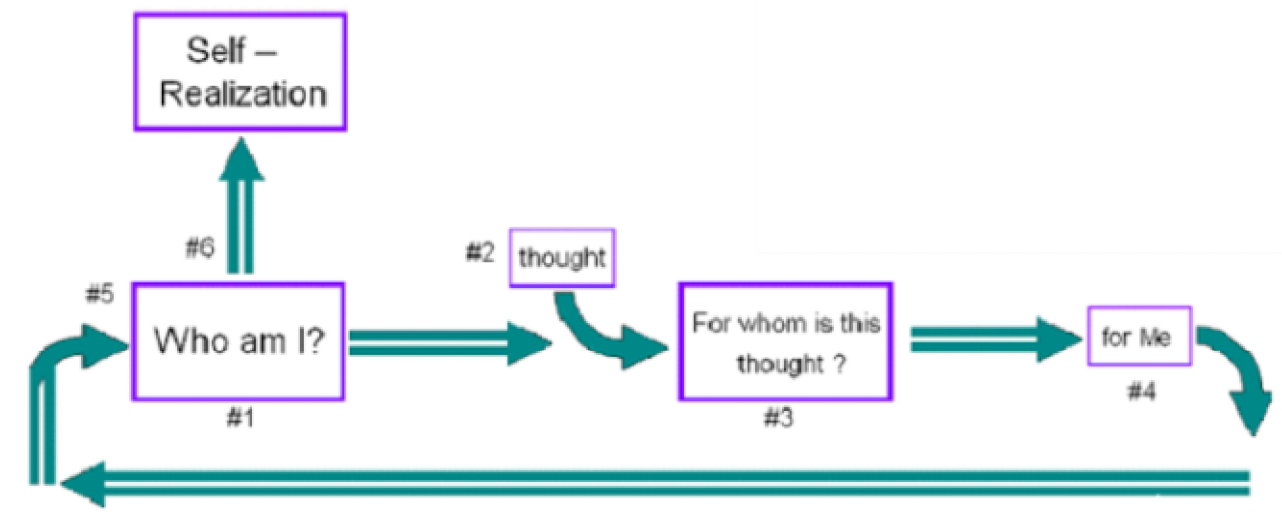
12.2 – Having relinquished attachment to objects of Sense Perception, & not expecting Perception of the Self to be possible, my Mind remains free from agitation & distraction, I remain at peace.

12.8 – He who has achieved this has achieved the goal of Life. He who is of such nature is has done what has to be done.

13.6 – Losing nothing by either sleep nor effort, abandoning all thoughts of winning or losing, I live as I please.

14.2 – When desire has been eliminated, of what use to me are wealth, friends, learning, scriptures, & philosophy, or those Senses that rob us ?

14.4 – The inner condition of one whose doubts have ended, who acts outwardly like one still ignorant – his actions can be understood only by like souls.



[reprise of the prior Maharshi analogy in his own words]

Consciousness is the Screen on which all the pictures come & go. The Screen is real, the pictures are mere shadows on it. Because by long habit we have been regarding the 3 states as real as if the Real that we call the state of mere Consciousness.

[a similar "Panchadasi" analogy quoted by Sri Ramana Maharshi]

A light that is kept on the stage of a theatre. When a drama is being played, the light is there, which illuminates, without any distinction, all the actors, whether they be kings or servants or dancers, & also all the audience. That light will be there before the drama begins, during the performance & also after

the performance is over. Similarly, the Light within, that is, the Self, gives light to the Ego [ahamkara], the Intellect [buddhi], the Memory [chitta]. & the Mind [manas] without itself being subject to processes of growth & decay.

### [Maharshi comments about Consciousness as the "Witness" & the "3 states" of Mind]

Actually, the idea of the Self being the Witness is only in the Mind; it is not the Absolute Truth of the Self. Witnessing is relative to objects witnessed. Both the Witness & his object are mental creations. There is only 1 state, that of Consciousness or Consciousness of Existence.

Although during Deep Dreamless Sleep & other states ["unconsciousness" of various kinds] there is no feeling of the Ego, that Self remains attributeless, & continues to shine of itself.

The 3 states of Waking, Dream & Deep Dreamless Sleep cannot be real. They simply come & go. The Real will always exist. The True "I" or Existence that alone persists in all the 3 states is Real. The other 3 are not real & so it is not possible to say they have such & such a degree of Reality. We may roughly put it like this. Existence or Consciousness is the only Reality. Consciousness plus waking, we call Waking. Consciousness plus sleep, we call Deep Dreamless Sleep. Consciousness plus dream, we call Dream.

There is no difference between Dream & the Waking State except that the Dream is short & the Waking long. Both are the result of the Mind. Because the waking state is long, we imagine that it is our real state.

### [Ashtavakra selections]

15.1 – The pure-hearted man fulfils the supreme purpose of Life through the instructions of his Guru, even though they be casually imparted.

15.4 – You are not the body. You do not have a Body. You are neither the Do-er nor the Enjoy-er [includes sufferer]. You are Consciousness only – the timeless Witness & ever free, so live happily.

15.5 – Attachment & aversion are attributes of the Mind. You are not the Mind & the Mind does not belong to you. Free from scheming & doubting, know yourself to be Consciousness itself, changeless, undivided, free.

15.6 – Knowing that the Self is the Self of all beings, & that all beings "abide" in the Self, be free of Ego – personal identity & the sense of "mine".

15.7 – You are That Consciousness in which the Universes rise like waves in the Sea.

15.11 – In the infinite Ocean of the Self, universes rise & fall like waves.

15.14 – Whatever you perceive is your Self & you alone. How can bracelets, armlets, & anklets be other than the gold they are made of ?

15.15 – Renounce all sense of distinction, such as: "I am this one," & "I am not that one."

15.16 – Your Ignorance alone creates the Universe. In Reality you are the One that alone exists. There is nothing other than yourself.

15.17 – One who knows for certain that the Universe is Illusion, one becomes desireless, Pure Consciousness itself, & finds Peace as if nothing else existed.

15.19 – Do not disturb your Mind with acquiring or releasing anything. Abide at peace the bliss of the Self.

16.5 – When the Mind is free of opposites like: “This I have done” & “This remains to be done,” one becomes indifferent to merit, wealth, pleasure, & also Liberation.

16.6 – One who is averse to Sense objects avoids them. One who desires them becomes attached. But he who neither rejects nor desires is neither unattached nor attached.

16.7 – Desire & Aversion, Attachment & Non-attachment – all derive from an absence of discrimination.

16.9 – One who is attached to the World thinks renouncing it will relieve his suffering. One who is attached to nothing is free & does not feel miserable even in the World.

16.10 – He who retains the feeling of "I-ness" even in regard to Liberation, is neither enlightened nor a true seeker. He suffers his own misery.

17.2 – The knower of Truth is never troubled in this World nor inwardly in any way, for he knows the Self fills the whole Universe.

17.4 – Rare is the one with not attachment to things he has enjoyed, nor hankering after things he has not enjoyed,

17.5 – Those who desire pleasure & those who desire Liberation are both common in the World. Rare though is the great soul who desires neither enjoyment nor Liberation.

17.6 – Only the enlightened has no attachment to what is admirable, prosperous, pleasure, Life or Death.

17.7 – The man of Knowledge neither cares for the Universe nor desires its dissolution. He lives happily on whatever comes his way.

17.8 – Knowing the Self, with Mind empty & at Peace, the Sage lives happily while seeing, hearing, touching, smelling, or eating.

17.9 – There is no attachment or non-attachment for one in whom the Ocean of the World has dried up. His gaze is withdrawn inward, his actions are without motive, his Senses seek nothing.

17.12 – Whether seeing, hearing, touching, smelling, eating, taking, speaking, or walking, the great soul is beyond action & non-action, & truly free.

17.13 – The liberated soul is free from desires & attachments to objects everywhere. He does not blame or praise, give or take, rejoice or become disappointed, ever free.

17.14 – Whether he meets a women full of love, or death approaching him, the great soul remains undisturbed, centered in his own Self Nature. He is truly free.

17.15 – The Sage of equal vision sees no difference between happiness & suffering, man & woman, adversity & success. Everything is seen to be the same.

17.16 – Having transcended his role as an individual person, the liberated Sage has neither aggression nor compulsion to show compassion, neither arrogance nor humility, anxiety nor wonder. His Worldly life is exhausted.

17.17 – The liberated man has neither aversion toward nor craving for Sense objects, With his Mind ever detached, he is unconcerned with what is attained & what remains un-attained.

17.19 – Desires extinguished, free of thoughts of “I” & “mine,” & “This I am”, knowing for certain that there is no objective thing that exists, for the knower of Truth, though he appears to act, he in truth performs no actions.

## [NMT, No-Me Teaching 6](#)



### *Self Knowledge part 1:*

[selections based on Master Nome's *Self Knowledge*]

The one, Absolute, Non-Dual Self alone exists Eternally.

The Self neither begins nor ends, neither expands nor reduces, has no phase or condition, & is ever just as it is. The Self alone is present always.

Knowledge of the Self is based upon the seeker having a firm conviction in the Identity, or Non-Duality, of *That & thou* as expressed in the Upanishadic *Mahavakya*: “Thou art That.” This reveals the Identity of Self & the Absolute (*Brahman*). Seeking Realization of the Absolute, *Brahman*, seek to realize the Self as it truly is [*not the apparent, personal individual "self" based on the Body*]. The Realization of the Self is our only true, natural state. Any other state is Illusion (*the Perceptions that fool us into feeling limited to the apparent, personal individual "self" based on the Body*) & the product of Delusion (*fooling ourselves into identifying with the apparent, personal individual "Mind" based on the Body*). The ultimate nature of Illusion is non-existence (*that is, it does not really exist*).